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Easter decoration in Resurrection Church, Buffalo

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The Cross Shines Through

MY SMALL SONS were intrigued by the newspaper cartoon. It showed an enormous arm and hand, holding a large hammer over a crowd of people and threatening to crush them.

"The arm and hammer represents communism," I explained to the boys. "Millions of people ruled by the Communists aren't free as we are but are forced to do as they are told."

"They can't go to church or have churches as we do, can they?" asked Harold.

"No," I replied. "A Communist doesn't believe in God."

As I HELD the paper up, Bobby pointed to the picture again. "Look, Mother! There is a cross with Jesus on it on the other side and it shines through," he said.

With the paper held closer to the light we could see the cross more clearly. It almost blotted out the arm and hammer.

"I'm glad the cross is there to shine through," said Bobby. "I like it much better than that other picture."

I couldn't help but think of Christians living today under cruel oppression. For them the cross is shining through, relieving them of their fears and lighting their darkest hours.

—KATHERINE BENION

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COVER PICTURE. The Rev. Ernest C. French stands beside giant cross of Easter lilies in the chancel of Resurrection Church, Buffalo, New York.

THE CHURCH IN THE NEWS

More clothes wanted

Lutherans in America had been big operators in the old-clothes business since World War II. Discarded clothing gathered from a million homes has been shipped to needy people overseas.

This month the call for another clothing collection came from Lutheran World Relief. The week of May 2 is the time proposed. "Once again we face the harsh fact that severe need still exists in many parts of the world," said Bernard A. Confer. "Refugees from the Soviet Zone continue to stream through Berlin into West Germany. Millions of innocent people are suffering in war-ravaged Korea. In the Middle East, Palestinian refugees are huddled in hovels and tent camps. All are sorely in need of what we have to share."

Two appeals a year

Lutheran clothing collections have settled down to two appeals each year—in spring and in late autumn. Last November the response amounted to 1,300 tons. Some of this million-dollar mountain of coats, dresses, shoes was still being processed and shipped abroad this month.

Overseas shipments in March which included food as well as clothing, totaled 2,103 tons, valued at $1,806,661. U.S. government donations of surplus butter, powdered milk, and cheese, plus donations received in response to the 1953 All-Lutheran Food Appeal, were a major part of the March shipment.

Since 1946 the overseas shipments of Lutheran World Relief have totaled 50,000 tons, valued at $34 million.

Heaviest contributions in the eight-year period have gone to Germany, but large gifts have also been made to Austria, Yugoslavia, France, Trieste, Korea, Formosa. Arab refugees in Jordan and Syria received supplies valued at $2.5 million. Dr. Edwin Moll, director of Lutheran Relief in the Middle East, reported last month that since 1948 the Arab refugees have been provided with 11,565,090 rations of milk. Hungry Arabs got 652,873 meals at soup kitchens. Also distributed were 14,188 bales of used clothing and bedding, 77,025 pairs of shoes, 19,036 yards of cloth. Lutheran clinics have given medical treatment or medicine to 317,821 patients.

VISITOR IN JERUSALEM

Berlin's Bishop Otto Dibelius visited Dr. Edwin Moll at Lutheran center last month

Churchmen propose plan for Arabs

A dozen American church leaders joined other prominent citizens this month in a new proposal for settlement of the problem of Arab refugees. The plan

would cost $500 million in six years, they said, of which the U.S. should provide 70 per cent.

Money would be used for developing irrigation, water power, and mining to provide livelihood for 800,000 Arabs when resettled among Arab states.

Two conditions must be met before the resettlement fund is made available, the churchmen said. 1) Arab countries will have to make up their minds to live at peace with Israel. 2) They must agree to provide living space for Arabs who formerly inhabited Israel.

The churchmen pinned responsibility for the Arab plight on Arab leaders who "led them into flight from their homes" and who resist plans for resettlement so they may "use the existence of the refugee problem as a weapon against the West and against Israel." The churchmen called Israel "a democratic oasis" in the Middle East.

Among signers were Dr. John Mackay, moderator of the Presbyterian Church USA, a half-dozen bishops of the Episcopal Church, Methodist Bishop Ivan Lee Holt.

Investment Fund pays 7 cents

Well over $25 million is tucked away in bonds and stocks owned by United Lutheran congregations, institutions, boards, agencies. These are endowment funds, given by people who insisted that the principal shall not be spent, but is to be used to produce income to pay current expenses.

This month close to a tenth of these reserves had been placed in a Common Investment Fund which the United Lutheran Church created at the beginning of 1954. Purpose of the fund is to provide "sound and wise investment" under experienced management. The United States Trust Company of New York was chosen as the investment advisor. Directors are nine United Lutheran financiers active in banking or investment.

First quarterly dividend declared April 14 was seven cents on each $10 share (now worth $10.34). Total of 250,967 shares have been issued to seven ULC boards and the Women's Missionary Society. The fund's ambition is to produce "the best income compatible with prudent investment."

Roman Catholics want quick profit

Investment funds are accumulated slowly and produce modest profits. For quick and easy profits, bingo games are better. Last week, as 567 New Jersey communities prepared to vote on permitting bingo, Roman Catholic spokesmen urged a favorable decision.

"Innocent games of chance have been a tremendous help to many a parish in its building and school program," said The *Advocate*, official publication of the Roman Catholic archdiocese of Newark. Since Roman Catholics have heavy expenses in supporting their parochial school system, "we should be allowed to lessen the financial strain upon ourselves by any sinless means. Innocent games of chance can be a considerable help," said The *Advocate*. "We do not hesitate to ask our non-Catholic friends to help us in this financial strain."

New Jersey citizens voted 2 to 1 last November in approval of legislation permitting local-option decisions on bingo. This month the voters in each municipality had to make up their minds whether or not to permit bingo in their own home towns. Protestants argued that legalizing bingo and raffles would open the way for "big-money gambling," "leave loopholes for racketeering" and "endanger the economic and spiritual stability of the home."

Bingo bills were killed in the New York state legislature in March, and were defeated at least temporarily in Michigan.

Hope brightens for immigrants

There was no assurance that any European immigrants would get into the United States as a result of the emergency refugee relief program enacted by the Congress last Aug. 7. Through March 25, only six refugees arrived, although $672,000 had been spent by the U.S. government in setting up the program.

Scott McLeod, State Department security official who is in charge of the resettlement program, said 15,000 refugees will be cleared for immigration by July 1. Hope for success of the emergency program brightened last month when the government consented to permit church agencies such as the National Lutheran Council's Service to Immigrants to "stand behind the individual sponsor" who promises to give a home and job to a refugee.

Sponsors have been required to guarantee financial support and housing of immigrants for five years, regardless of circumstances which may develop. Lutheran leaders have argued that sponsors will be unwilling to shoulder such responsibility unless the church agencies are given authority to co-operate in dealing with unusual difficulties which may arise. It was on this basis that the DP immigration was managed successfully.

Search for sponsors

Lutheran congregations were ready this month to sign up sponsors who are willing to provide housing and employment for European refugees. The program is being operated through already-existing Lutheran welfare agencies in 35 centers throughout the United States.

This month the Lutheran Church—Missouri Synod agreed to be a partner with the National Lutheran Council in promoting the immigration program. A joint agency, named Lutheran Refugee Service, will be established, based on the NLC's permanent Service to Immigrants. Missouri Synod welfare agencies will share in finding sponsors and bringing refugees to the U.S. The Missouri Synod's Department of Social Welfare will provide 40 per cent of the fund necessary to operate the agency.

NEW WAY TO BREAK GROUND
The traditional shovel could not be used on asphalt where Christ Church (Episcopal) in Seattle plans to build. So Bishop Stephen Bayne used a jackhammer

Immigrants to come to the United States have already been selected by eight Lutherans of America who spent two months in Germany and Austria in mid-winter. They interviewed thousands of individuals recommended by German church agencies, and gathered information on the characteristics and abilities of those who will be offered for sponsorship.

It is fear resulting from insecurity which causes numerous European refugees to long for a chance at beginning life again in America, the interviewers reported. "Anyone who has sat for eight weeks listening daily to the stories of the

plight of these unfortunate people knows that to help them is an unquestioned Christian obligation," said Dr. H. W. Siefkes, one of the interviewers.

Bishop applauded for McCarthy attack

Telegrams sent to Roman Catholic Bishop Bernard J. Sheil were nine to one in his favor, following the bishop's violent criticism of Senator Joseph McCarthy in a mid-April address in Chicago. The manager of radio station WFJL which broadcast the address said phone calls and mail he received favored the bishop 20 to 1.

Bishop Sheil was the first member of the Roman Catholic hierarchy in America to make a public, all-out attack on Senator McCarthy. In New York City on April 4 Cardinal Spellman and other Roman Catholic ecclesiastics, plus 6,000 New York policemen, attended a communion breakfast at which the senator was the guest of honor. Senator McCarthy is "a great American" who has "fought untruth with truth, disloyalty with loyalty, treason with patriotism, and godlessness with godliness," said Monsignor Joseph A. McCaffrey.

Church takes no position

In Chicago Bishop Sheil said the Roman Catholic Church does not take a position on political controversies, but "does take a position on lies, calumny, the absence of charity, and calculated deceit." The bishop said "we have been victims in the last few years of a kind of shell game. We have been treated like country rubes to be taken in by a city slicker from Appleton" (Appleton, Wisconsin, Senator McCarthy's home town).

Anti-communism, said the bishop, "is not a game to be played so publicity-mad politicos can build fame for themselves." When Congressional committees are used, the bishop said, "to trap headlines instead of spies, they mock themselves—and they mock us, too . . . I hate to see anti-communism identified with this kind of playing-for-the-grandstand."

Bishop Sheil said he knows "there are

BEST REPORTERS OF CHURCH NEWS

Representatives of The Louisville Courier-Journal, *Kansas City* Kansan, *Washington Star, Look* magazine, and *Elyria (Ohio)* Chronicle-Telegram *got awards from the National Religious Publicity Council this month for good reporting of church news*

many in my own church who do not agree with me" on the McCarthy question. "Time will tell which of us is right."

In Ireland Bishop Cornelius Lucey upon his return from a visit to the United States, announced that the Irish have been misinformed about Senator McCarthy. To "represent McCarthy as disreputable and a discredited witch-hunter is a gross misrepresentation," he said.

English Roman Catholics did not agree. The *Catholic-Herald* of London said "the whole outlook of Catholics like Senator McCarthy and his widespread Catholic support is misdirected and, indeed, involves its own betrayal of true Christian principles—the very principles we need if America or any other country is not to fall victim sooner or later to its real enemies."

Agree on social security

Southern Baptists agreed this month with spokesmen for the National Council of Churches on including clergymen in U.S. social security coverage, so long as they are permitted to decide whether or not they wish to be included.

According to the Baptist proposal, clergymen would make the social security payments themselves at the "self-employment" rates. No tax would be levied directly on a church.

Rabbi Louis Bernstein testified on behalf of Jewish clergymen. He said that many rabbis do not receive a stipulated salary. Provisions should be made in the law so they may be included, he said. James Watts, on behalf of Christian Scientists, requested that their practitioners should be eligible for voluntary coverage along with other ministers of religion.

More tickets for Evanston

For United Lutherans who wish to attend the World Council of Churches assembly in Evanston, Illinois, in August,

WANT SOCIAL SECURITY FOR CLERGY
Dr. M. Forest Ashbrook, George A. Huggins, and Dr. C. C. Warren testified

a large supply of tickets has been made available, the Rev. George Harkins reported this month. Mr. Harkins, who is assistant to ULC President Franklin Clark Fry (at 231 Madison avenue, New York 16, N. Y.), said he is hopeful the tickets will be requested especially by laymen.

Each ticket (price is 50 cents) is good for one of the plenary sessions of the assembly. There are 11 sessions between Aug. 16 and 29 to which ticket-holders will be admitted. During the time closed sessions are held in McGaw Hall, it was announced in mid-April, a full program of events for visitors will be held in the Cahn auditorium. Many of the headline speakers from a variety of countries will appear at these meetings.

Helander appeal rejected

Dr. Dick Helander is guilty of writing letters slandering Swedish Lutheran clergymen who were rival candidates for the bishopric of Strangnas, a district appellate court decided unanimously this month. The court ordered him dismissed from his episcopal office, to which he was

named by the Swedish government in 1952.

A magistrates' court in Uppsala found Helander guilty last December, following a six weeks' trial. This decision was appealed to the higher court, where Dr. Helander asserted that "once again I protest my complete innocence of the charges, and declare that the entire case was a 'frame-up' aimed at damaging my professional career. As long as I have any strength left, I will fight to vindicate my good name." He said in mid-April that he will carry his case to Sweden's supreme court.

If the supreme court refuses to hear the appeal, Helander will be dismissed as bishop of Strangnas on May 12. The appellate court assessed trial costs of $4,500 against him. During 12 days of reviewing the case, the appellate court listened to a tape recording of the entire magistrates' court hearing.

Churches are trivial, says Heuss

Sharp-edged criticism of the average American church came this month from Dr. John Heuss, rector of Trinity Episcopal Church in New York City. He told members of the National Religious Publicity Council that the average American is not impressed by the church's "proper and constant claim that the Christian religion alone can save the world," because "he simply cannot imagine the local church in his community in any such heroic and revolutionary role."

"The only picture he has in his mind of organized Christianity in action," said Dr. Heuss, "is that of a local church on Main street. If what goes on there is a sample of how the world is going to be saved, we can hardly blame him if he fails to be impressed."

Such things as statistical increases in membership, construction of new buildings, larger collections of money and cleverly contrived promotional ventures are using the energies of too many churches, he added.

Dr. Heuss said the day-to-day activities of typical successful local churches were "so prosaic and so little related to anything except their own hand-to-mouth existence that the public cannot imagine in what way they can possibly influence the great affairs of the world."

The worst enemy of the church is "its day-to-day triviality," he said.

To pay off mortgages, build new parish houses, put on membership drives and hold bazaars, luncheons, dinners and bake sales is "admirable," said Dr. Heuss, "but it is not religion."

And so forth

Too many Communists in rural districts of Jugoslavia persist in going to church, speakers at a party rally complained. Ovijetin Mijativic said a distinction should be made between those who attend church because of conviction and those who go merely because it is a local custom. This last group should not be censured severely.

A bill to ban dramatized beer and wine advertising from Michigan television screens was killed by the Senate judiciary committee.

The bill earlier had been passed by the House, largely as the result of a barrage of letters and telegrams from church and temperance groups in the state.

A multi-million dollar mausoleum in Hillside, Illinois, has been bought by a Lutheran college, Gustavus Adolphus in St. Peter, Minnesota, as as investment. College President Edgar E. Carlson said the college bought the property for "less than half the amount being asked" on the open market. The college is likely to make a long-term profit of $2 million.

World News Notes

THE EUROPEAN Coal and Steel Community—involving France, Germany, Italy, Belgium, the Netherlands, and Luxembourg—was designed to promote European unity. Inspired by one Frenchman, Robert Schumann, and directed by another, Jean Monnet, this great idea was hailed five years ago as the forerunner of a West European Union.

However its political and military implications have never been realized. Today even this one hopeful link which ties six nations together is seriously jeopardized by French refusal to participate in a European Defense Community.

Germans are growing restive at being bound by a "partnership" which imposes economic obligations—even liabilities, they say—without commensurate political privileges and benefits. Consequently, the industrialists are agitating in Bonn for a free hand to protect their own interests and expand wherever they can.

One popular proposal is to revive the system of cartels or trusts. These are not exactly monopolies, but they serve to shield uneconomic enterprises by limiting production and competition, as well as by controlling prices.

IT IS REMARKABLE that even the Socialists and the trade unions favor the revival of cartels which Allied Military Government took such pains to break up. It means that labor is joining forces with capital for the sake of job security, even at the expense of other benefits which persistent unions might wrest from industry.

American labor leaders expended much time and money trying to build strong, independent labor unions in postwar Germany, but in 1951 only 42 per cent of the total labor force was unionized and today the percentage has declined to 39 per cent.

German Socialism has changed from a revolutionary movement of international Marxism to a cautious program of patriotic liberalism. Its bright red is now a faded pink. It no longer champions the class struggle or the radical nationalization of all means of wealth.

With postwar Britain to serve as both guide and warning, the new goal of the Social Democrats is the welfare state, with considerable elbow-room for personal liberty and free enterprise. This change of heart is not surprising in view of the fact that the Communists themselves in East Germany, Poland, Hungary and even Russia are rethinking their collectivist policies.

BUT IS THE capitalist cartel the West's best answer to the Communist collective farm? Is it essential to full national recovery in Germany? Is it, as some German businessmen contend, the key to European unity?

At present there is still a big difference between "cartel" and "community." But the word community—as used in Coal and Steel Community or European Defence Community—*could* become nothing more than a synonym for cartel. Collective defense, without a positive program for peace, can be a treacherous slogan.

In the Christian vocabulary the term community connotes far more than mutual security. It implies communion, and it is our best alternative to the concept of communism. The free West must be maintained as a true community of peoples, not a mystic maze of interlocking industrial, political and military cartels.

—STEWART W. HERMAN

THOUGHTS ON MAY DAY

THE CHINESE WORD for crisis means "dangerous opportunity." The crystallizing situation in Indo-China meets that definition in both directions. The leaders of Red China obviously see in the fight for Indo-China an opportunity to bring about Communist domination of southeast Asia. John Foster Dulles looks on Indo-China as a chance to stop Communist expansion in its tracks by the united action of the Western powers. The danger lies in the clash of opposing aims, and the uncertainty as to how far each is willing to go to achieve those aims.

A further danger for the U.S. lies in the fact that its allies do not share its appraisal of the crucial nature of the fight for Indo-China. France, which has taken the brunt of the battle for seven years, is becoming war-weary. There is a growing demand among the French people, as there was in the U.S. regarding Korea, that the war be brought to a close—if not by military victory, then through negotiation. The British have a nagging fear that they will be asked to send material and men to Indo-China, if the crisis there should be forced into a showdown.

Changing U.S. attitude

In the United States, official policy is shifting rapidly. As recently as two months ago, President Eisenhower said that American involvement in the war in southeast Asia would be a tragedy. This month, when asked at a news conference how far the U.S. would go to save the area, he said that the question is under study—but that the U.S. must do what is necessary.

Public sentiment, as reflected by Congressional attitudes, is also changing from indifference to deep concern. Senator Guy Gilette said that the crisis in Indo-China poses three "ugly alternatives": to send American soldiers there and push the fight to military victory; to negotiate with Chinese Communists to end the fighting, which might involve such concessions as admission of Red China to the United Nations; or to permit all southeast Asia to fall under Communist domination.

DULLES REFUSES to concede that these are the only alternatives. His call for a united warning to Red China by the Western powers is an attempt to find another way out of the dilemma. His sudden trip to Europe reflected his conviction that the west must achieve a united front before the Geneva conference on April 26.

The situation is further complicated by two undercurrents in Congress rising to the surface: 1) a feeling that the U.S. should support the desire of the Indo-Chinese states of Vietnam, Laos, and Cambodia for independence from French control; and 2) a suggestion that continued economic and military aid to France and Britain should be contingent on their willingness to accept our proposal for united action in Indo-China.

The ship of state is being steered carefully between the danger of a split among the Western nations over Indo-China and the danger of precipitating all-out war if our allies agree on united action. Straight ahead lies the Geneva conference. Will it provide a navigable channel, or a sandbar? —ROBERT E. VAN DEUSEN

Dr. Van Deusen is Washington representative for the National Lutheran Council. His comments on national affairs appear each week in THE LUTHERAN.

INTERVIEW WITH AN EDUCATOR

By JOHN R. BROKHOFF

The Negro has come of age in the South, says Dr. R. E. Clement, first of his race to serve on the Atlanta Board of Education

"How does a southern Christian justify segregation?" This was asked by an intelligent voice on the Pastor's Study, a midnight radio program of questions sent by telephone to a pastor in a radio studio. It was the most difficult question I was ever called upon to answer on that weekly program of the past two years.

The same question confronted me silently when I sat in the office of the president of Atlanta University, Dr. Rufus E. Clement. Before me sat an ordained minister of the African Methodist Episcopal Zion Church, a Ph.D. from Northwestern University, a college professor in American history for 15 years, and president of one of the nation's leading Negro universities for 17 years. As a white I suppose I was expected to feel superior, but I felt humble before his greatness though his color was black.

While I had audible questions to ask about his career and his opinion on segregation in public schools, he seemed to be asking me silently, "How does a southern Christian like you justify segregation?" And here was the irony and injustice of our social situation. While in his office we could sit together and talk as equals. But if we stepped outside the college campus, at once he became my inferior in the sight of the state. He could not drink from the same water fountain. He could not sit beside me on the bus. He could not go with me into a restaurant for a cup of coffee.

A year ago the 53-year-old college president was the first Negro ever elected to Atlanta's Board of Education. The last time a Negro was elected to public office in Atlanta was in 1871, the days of Reconstruction. How did this history-changing event happen?

A member from each ward and a member-at-large were to be elected. Here was an opportunity for a Negro to be that member-at-large. Dr. Clement was persuaded to run by members of his race, and was endorsed by all Negro groups. The election returns showed he received the largest majority of any office. He carried eight of the nine wards. He was put in office by the white voters of Atlanta!

How does Dr. Clement interpret this victory? "It shows," he said, "the Negro has come of age in the South. It clearly indicates that the 30 per cent Negro population of Atlanta deserves to be represented in policy-making bodies. It is symbolic of the times when decent people are expressing themselves. It was a victory for both peoples: the Negroes won representation for the first time on the school board; the whites won by proving they could overcome racial prejudices."

This cultured, mild-mannered, soft-spoken educator reflects his distinguished family and training. In 1946 his mother was named America's Mother-of-the-Year. His father was an outstanding

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Dr. Brokhoff is pastor of Redeemer Church, Atlanta, Georgia.

COLLEGE PRESIDENT
Dr. R. E. Clement

bishop in the AME Zion Church. His three brothers hold prominent positions as a professor at West Virginia State College, a business executive in Louisville, and as a pastor in Harrisburg, Pennsylvania. One sister is the wife of the president of the University of Liberia. Another is a vice president of the National Council of Churches. The third is a teacher at Tuskegee. His one child is the wife of a surgeon in Los Angeles.

For 17 years Dr. Rufus Clement has led Atlanta University, a private institution with close to 700 co-eds. The university is one of four located on adjoining campuses in the southwest section of the city surrounded by Negro public housing and for the most part substandard Negro homes. The Atlanta Negro University Center consisting of Spellman, Morehouse, Clark, and Atlanta universities comprises one of America's leading Negro centers of higher education with more than 4,000 Negro youth. The buildings, donated largely by northern donors like Rockefeller and Harkness, are beautiful and adequate, a credit to any university campus. In fact, I have found few college plants and grounds in other parts of the country as well kept.

WHAT DOES an intelligent man like Dr. Clement think about the racial problems of the day? The subject of race relations could not be avoided. He was as eager to talk about it as I was to get his reactions. "What do you think of the case before the Supreme Court testing the constitutionality of segregation in public schools?" His answer: "Of course, no one knows at this time what the decision of the court will be. Regardless of the decision, I believe there will be enough people of good will to do the right thing to prevent the destruction of our public schools."

"What do you think of the southern states' intention of turning the schools over to private agencies?" Answer: "To do so would be pathetic. It would put public education back 100 years. It would not be practical. The schools in private hands would be open to fraudulent mismanagement."

"Do you think integration of the races in the South would lead to rioting and bloodshed, as is now feared?" Dr. Clement: "There would be no rioting unless our people were cajoled and forced into it."

"What do you think of the popular claim that if there is integration in the schools it will lead to intermarriage?" Dr. Clement: "Integration does not mean social mixing. Where integration is now practiced, there is very little intermarriage. The Ford Foundation is now making a study of this and the statistics of the low rate of intermarriage is going to be surprising to many."

"Dr. Clement, what is the Negro atti-

STUDENTS AT ATLANTA UNIVERSITY CENTER
The buildings are beautiful and adequate

tude toward segregation? Whites often claim that Negroes do not want social mixing any more than whites. Is that true?" Answer: "Segregation is not a social fight but it is a matter of human rights. Two things are wrong with segregation: it is a brand of inferiority and it engenders social intolerance and racial prejudice. This develops into intolerance, discrimination, and injustice."

"WOULD SOUTHERN Negroes be satisfied with 'separate but equal schools'?" Atlanta University's president gave a negative reply. It might be acceptable if a community were rich enough to provide equal facilities in all things. The practicality of it, however, was questioned. A community may have only six Negro children. Could that community afford to build a school for this number?

"Do you not agree that there has been much progress in racial relations in the past 25 years?" Dr. Clement: "Yes, there has. My election to the Board of Education is an indication of this. But the progress is not fast enough for Negroes. To hasten the progress we must take only positive forward steps such as integration of the races in public schools."

The church has been accused by some as being the most segregated institution in America. It would be interesting to know the Negro educator's attitude toward the church.

"What is your opinion concerning the church and racial relations?" Dr. Clement: "The church is beginning to see how far behind it is. In athletics the color question is not raised in cities like Jacksonville and Savannah. Labor unions have no color bar."

"Do Negro people resent the church for its backwardness in racial relations?" Answer: "No, they do not resent the church, but Negroes consider white Christians hypocrites when they teach love and

brotherhood and do not permit them to worship in their churches."

"In past years I understand that the church was the center of Negro life and gave direction to the people. Is that true today?" "Yes, it is still true," replied Dr. Clement. "The Negro pastor is still the most influential person in the community."

"Do you feel the Negro church has the same hold on its people as formerly?" "Not as many people go to church as years ago, largely because the intellectual development of the Negroes has progressed more rapidly than that of the pastors."

As I LEFT the campus, I wondered how I would now answer the question I flubbed some months ago, "How does a southern Christian justify segregation?" Whatever the Supreme Court says about segregation in public schools, one thing is conclusive: segregation can no longer be maintained by law. For a long time we Christians have also realized that it cannot be upheld on moral or spiritual grounds. The wall of segregation is crumbling fast. Are we Christians ready to extend hands of brotherhood across the fallen wall? If Dr. Rufus Early Clement is a true sampling of the Negro race, I, for one, am ready.

LOCATION

FOR SOME TIME OUR five-year-old son, at the end of his bedtime prayers would say, "Amen. Tampa, Florida." Last fall when we moved to St. Petersburg he would conclude with "Amen. St. Petersburg, Florida." During the Christmas holidays, with his grandparents in North Carolina, he ended his prayers with "Amen. Hickory, North Carolina."

His mother inquired why he always said the name of the place after his prayer.

"I want to be sure God knows where I am," was his prompt reply.

More of us should be concerned about our "position" with God.

—ROYALL A. YOUNT

IN OUR DAY the missionaries as well as the leaders of the "younger churches" must make themselves familiar with communism, its beliefs, its organization, and its methods. They must be acquainted with the charges brought by Communists against Christianity and must be prepared to deal with them. They must know the main tenets of communism and have intelligent answers to them. They must define and seek to give reality in practice to the Christian alternative to communism. In heroism, devotion, and simplicity of living they must outdo the Communists. It was said of the early Christians that they out-thought, out-lived, and out-died their critics and adversaries. That must be true in our day of representatives of the gospel as contrasted with the Communists.—KENNETH SCOTT LATOURETTE in *The Christian World Mission in Our Day* (Harper)

SOME LUTHERANS MAY MERGE

By ALBERT P. STAUDERMAN

Blueprint for proposed union of four church bodies reveals startling similarity to structure of ULCA

THE GIRL WHO'S ALWAYS a bridesmaid but never a bride quite naturally takes a lively interest in the wedding plans of her friends.

The United Lutheran Church stands a little bit in the role of that bridesmaid these days. Although the ULCA was formed as a first step in an effort to unite Lutherans of America under one common banner, recent efforts at church union have left Miss ULCA lonesomely waiting at the altar. There are several reasons for this. Chief among them seems to be the suspicion that the large, well-knit ULCA would dominate any new church union.

FIVE YEARS AGO five bodies which hold membership in the National Lutheran Council began negotiations looking toward organic union. They included all large Lutheran churches except the Missouri Synod (which is not a National Lutheran Council member) and the ULCA (which is). Exclusion of the ULCA was intentional, since the proposed organization was to create a church body approximately equal in size to ULCA or Missouri, thereby dividing American Lutheranism into three parts. Well-intentioned people expressed the theory that the three equal bodies could then discuss their merger (along about the year 2500!) on a level footing.

Because of the exclusion of the ULCA, the Augustana Church withdrew two years ago from the five-church discussion. Augustana spokesmen indicated their belief that a merger should result in unified Lutheranism in America. Since omission of the ULCA from merger plans made this impossible, and since the Missouri Synod had indicated no willingness to enter wholeheartedly into so complete an adjustment, Augustana leaders felt that the organization of a new church body would simply harden divisions that now exist among Lutherans.

The other four bodies involved in merger plans are the Evangelical Lutheran Church (formerly Norwegian), the American Lutheran Church (whose major portion was once the Joint Synod of Ohio), the United Evangelical Lutheran Church (of Danish background) and the Lutheran Free Church. The latter, however, has some doubts about joining a merged church unless it can retain its identity as a nongeographical district or conference and also continue its own college and seminary.

LAST DECEMBER the Joint Union Committee completed a report that will be presented this year to the conventions of all the bodies participating in negotiations for the merged church. If the report is accepted, it will set the wheels in motion for the actual merger, which will probably be completed about 1957.

The blueprint which the committee is presenting to the various conventions is detailed. With little change it can be adopted as the constitution for the new church body.

(*Continued on page 18*)

COMPARISON OF THE ULCA WITH THE PROPOSED NEW CHURCH BODY

	ULCA	Proposed New Body
Baptized members (1952)	2,087,945	1,814,129
General Convention (governing body)	Every 2 years; about 850 delegates	Every 2 years; about 1,000 delegates
Full-time officers	President and secretary, each elected by convention for 2-year term	President and secretary, each elected by convention for 6-year term
Treasurer	Elected by convention for 2 years	Employed by Board of Trustees
Interim government	Executive Board of 21 members, with president of church as chairman	Church Council of 36 members, supervises spiritual matters Board of Trustees (9 members) controls all business affairs Two combine as Joint Council to legislate, etc.
Benevolences	Quotas assessed to synods, apportioned to congregations	Objectives set by congregations on "grace" system
Seminaries	Ten, owned by synods	One, owned by church body
Colleges	May be owned or controlled by synods or corporate groups	May be owned or controlled by church body or segments thereof
Operating agencies	8 boards (education, parish ed., deaconess work, foreign missions, American missions, social missions, pensions, publication) 1 commission, 2 committees	6 divisions (education, charities, world missions, American missions, pensions, publication) 2 commissions
Ministerial pensions	Contributory plan	Contributory plan
Geographical groups	34 synods	18 districts
Powers of groups	Supervise pastors, congregations Operate colleges, seminaries Ordain pastors Establish missions Legislate	Supervise pastors, congregations Operate colleges Ordain pastors after approval by Church Council Establish missions Discuss and recommend policy
Head of groups	Synod president, usually full-time	Full-time district president

Almost startling in the plan for the new church is the great similarity between it and the present organizational structure of the United Lutheran Church. The same checks and balances are proposed. Actually the major difference will be in the alignment of districts, since the new church body plans to ignore traditional synodical boundaries, and in the government of the church between conventions.

As in the ULC, all power of church government rests with the congregations, which elect delegates to biennial conventions. These delegates at their meetings have the full power of the church to make changes or initiate new ventures. They are to elect a president and secretary for six-year terms. The president is given very little personal power. His job is to preside at certain meetings, to attend others as an advisory member, and to "preserve peace and order."

Actual between-convention power in the church is vested in a "Joint Council" of 45 members, which includes the "Church Council" and the "Board of Trustees." The Church Council consists of 36 members, the president and a lay delegate from each district. Its job is to supervise all spiritual matters. The Board of Trustees has nine members, of whom at least six must be laymen. It supervises all financial matters. The president of the church heads the Church Council, while the Board of Trustees elects its own chairman and executive secretary. There's no indication that the president of the church body may even attend its meetings! But the board has power to fix his salary.

Meeting as the Joint Council, over which the president of the church presides, these two groups have full power to legislate, hear reports from agencies and conduct interchurch affairs.

Confirmed Membership of Churches Involved in Proposed Merger

Evangelical L. C.	617,545
American L. C.	541,251
Lutheran Free Church	42,813
United Evangelical	33,700
Total	1,235,309

(ULCA in same year had 1,448,442)

The powers of the 18 districts are similar to those exercised by synods in the United Lutheran Church, with two exceptions. The districts may ordain pastors only upon approval by the Church Council; and they have nothing to do with the operation of the seminary for the training of pastors. They may evidently operate colleges, however.

According to the proposed plan, one seminary will serve the merged church. It may operate on several campuses. Its regents are to be chosen by the Church Council.

Operating boards (called "divisions"), agencies and auxiliaries proposed for the merged church are roughly parallel to those in the ULCA, although all forms of Christian education (seminary, colleges, Sunday schools, etc.) are placed under one board.

Financial matters were a large concern of the planners for this new church body. The Board of Trustees will wrestle with this problem and is required to see that expenses do not exceed income at any time! To do this, it may review budgets and balance sheets from any division, committee or institution which receives funds from the general church treasury. Raising of benevolence funds is to be by a "grace system" with each congregation setting its own objectives. Stewardship education and information will be channeled to the congregation

through the administrative staff of the Board of Trustees.

The budget, incidentally, will be divided into three parts—a condition not unfamiliar to many ULCA members! Part I is for the operations of the church —missions, education, and the like. Part II is for administration. Part III is called the "advance program" and aims to "anticipate the capital needs." Distribution of funds among the three parts is to be administered in such a way that "funds needed for Parts I and II shall be reasonably safeguarded." In the impolite terms of a practical layman, Part III is therefore a "cushion."

The plan calls for one church paper in the merged church, with the Division of Publication as publisher. This board also nominates the editor for election by the convention for a six-year term. In the ULCA the Board of Publication publishes THE LUTHERAN, but editorial policy is supervised by an elective Committee on Church Papers, which nominates the editor to the convention for election for a two-year term.

A contributory pension plan similar in scope and effect to that of the ULCA is suggested for the new church body, with its Division of Pensions also providing for emergency needs which may arise.

There'll Be Problems at Evanston

By ROBERT TOBIAS

World Council Assembly will face perplexing issues involving political, economic and racial problems

WHEN THE World Council of Churches holds its second assembly at Evanston, Illinois in August, the chief theme will be "Christ, the Hope of the World." The meaning of this penetrates every phase of human endeavor, from temporal prosperity and international peace to a study of the end of the world itself. Under this major topic there will be various lesser ones to occupy the attention of special groups. Some of these subthemes are of an explosive nature and will cause argument, to say the least. A brief outline of these topics, which the Assembly will consider, follows.

Mr. Tobias is a member of the staff of the World Council of Churches.

Our Unity in Christ and Our Disunity as Churches

An acute issue now before the churches is not whether there is unity in Christ—but whether, being disunited, we can still claim to be part of his body. The essential question for Evanston is therefore not what our differences are, but whether in the mind of God we are churches, or rather a church, at all. Will Evanston "show us the Lord" who alone suffices to grant our unity? The prayerful and patient spirit in which this problem is being faced is one of the most encouraging aspects of the ecumenical movement.

A second critical issue springs from the division of the world into two economic

political blocs. Churches of the West, accustomed to bourgeois comforts and practices, have yet to appropriate for their own situation the meaning of the experiences of the churches in the East with regard to hope and to the transformation of the structure of the church—its function, organization and purposes. Can Evanston provide the place for that kind of sharing between churches of East and West? If so, advance plans for faith and order, made in the leisurely academic atmosphere of the West, may well be displaced at Evanston by concerns at a different level, dealt with in a more urgent and radical manner. The results may be little short of revolutionary if taken seriously by churches in the West.

The Mission of the Church to Those Outside Her Life

The World Council's Secretariat for Evangelism has been functioning since the Amsterdam Assembly in 1948. The research it has undertaken, particularly in France, Holland, India and the U.S., has revealed that the "why" and "what," before the "how" of evangelism need urgent consideration.

Particular problems are: Have we any fundamental theology of evangelism? Have we a church whose imperative and recognized *raison d'etre* is evangelism? Is the church principally occupied with its self-preservation? Or is it an apostolate, a mission and ministry? Is it concerned simply to bring more people into Constantinian or confessionalistic patterns of churchly life, or does it lose itself in its "engagement" in the world? Do we assume that the church exists merely to enlist the majority of citizens and consequently society itself on its rolls?

At Pentecost, evangelism was not membership enrollment, yet several thousand people were added to the community of believers. To put first things first as to ecclesiasticism and evangelism is one task before Evanston.

Have the churches diverse means of communicating the gospel which can be profitably shared? Can the church use "mass" techniques without perverting essential elements of the gospel? Can the life of the Christian community itself be such that it is the most effective agent of evangelism—the manifestation of God's Presence among men? And can American Christians demonstrate to those coming for the Assembly that "evangelism" can and must be undertaken aggressively and systematically, followed up with programs of practical Christian expression, without losing its theological profundity or secularizing the Body of Christ?

The Responsible Society in a World Perspective

Social problems have changed considerably between Amsterdam and Evanston. The concept of a responsible society launched at Amsterdam has been widely accepted. The Communist-capitalist controversy at an abstract level, for example, is passe. But some new issues, no less acute, confront the church. Among these are the reaction to the capitalist-Communist conflict which has resulted in anarchy on the one hand, and fascism on the other.

There is a growing recognition of world-wide interdependence. In that context, how is America to have and to show genuine concern for industrially underdeveloped lands in such a way as not to engender distrust and fear? Even minor aberrations in American economic life can totally disrupt the economies of smaller nations. How can America, facing domestic economic problems, fulfill her responsibility to those nations? And what

PROCESSIONAL OF CLERGYMEN FROM MANY COUNTRIES
This scene which took place at Lund will be repeated at Evanston this year

is the responsibility of those nations in relation to America's economy?

How can American churches profit by the experience of non-American churches in counseling their own nation and public opinion? How shall churches of once-great empires which have little patience for or confidence in the radical demands of younger nations work for responsible world society?

What re-formation must the church itself undergo if it is to demonstrate in its own being a unit of responsible society? How, in that community, can it transcend political strategies and at the same time engage itself in the complexities of the total society about it? How can powerful ecclesiastical organizations, whose business efficiency rivals that of great corporations and whose legislators turn to "Robert's Rules of Order" as Holy Writ—how shall that church identify itself with the poor, the outcast, the despondent in some responsible manner?

Christians in the Struggle for World Community

Discussion on this topic at Evanston is likely to revolve around two points: what moral and spiritual judgment or counsel have the churches to give on issues of their central concern? and what means may the churches legitimately employ in their diverse situations to affect international affairs?

Among other issues, attention must surely be given to the UN as an instrument of world community. World government in some form may ultimately become inevitable. What are the churches to say to people whose excessive optimism over early UN developments has given way to cynicism and pessimism, or whose present participation in world affairs is determined by national self-interest—regardless of how enlightened—rather than world responsibility?

Co-existence between two opposing world powers must also be considered.

A remarkable contribution has already been made in this regard, as for example in the proposal of an International Peace Observer Commission. In what ways now can the churches implement their ministry of judgment, reconciliation and inspiration?

Technical assistance programs and their necessity on a multilateral basis are evident. But how can we establish the requisite motives, confidence and machinery?

National self-determination is another issue. America has a serious dilemma here in her moral support of peoples seeking independence, while providing material support for colonial powers which retard them. Among other things, the churches can render valuable service simply by providing objective information.

WORLD MIGRATION is more than a refugee problem. It encompasses the problem of major industrial revolutions on a continent-wide scale, with ensuing shortages of labor or of mass unemployment. Can whole populations be shifted to new continents? Or should industrial developments be geared to population status quo?

The churches have effectively held before the nations certain fundamental human rights. This is still necessary. A major problem now on the horizon is the people who perish, not from lack of rights, but from lack of hope and vision. Here is a responsibility for Christians.

With regard to means the churches may employ, obviously fundamental to any other is the ecumenical fellowship itself. To maintain Christian solidarity under existing tensions is difficult but necessary. Secondly, the informative and mediative function of the Commission of the Churches on International Affairs will need to be fulfilled in some frame-

VOICES AT EVANSTON

Dr. W. A. Visser 't Hooft, general secretary of the World Council, and Bishop G. Bromley Oxnam, a Council president

work. What other means the churches employ or may initiate will undoubtedly be shared at Evanston.

The Church Amid Racial and Ethnic Tensions

In preparation for Evanston, surveys have been conducted by a number of churches. Subsequently, the Executive Committee of the World Council defined three principal questions for consideration at Evanston:

a) How can the gospel be presented so as to affect and correct the deep springs of racial prejudice?

b) How shall churches respond to the presence of different color and ethnic groups?

c) How should the churches co-operate with governmental and other agencies to correct racial injustice? Many churches are frank to admit that secular organizations, such as governments, labor, sports, education, science, have surpassed them in coping with racial inequities.

American churches have a particular

responsibility in this issue. Evanston may provide opportunity to confess our guilt; to remind churches, especially those of the Old World, that this is our common problem, though on another continent it may be defined in terms of an economic, educational or social caste system. There may be a chance also to demonstrate where and how the problem is being effectively encountered in America. *Uncle Tom's Cabin* is regarded in many parts of the world as an apt description of contemporary racial problems in America!

Minority groups which have gained "equality" can now demonstrate that such groups can be responsible units of society without losing their identity, that their "diversities of gifts" provide opportunity for creative and oft-unique witness.

The Christian in His Vocation

This topic, until very recently, has had scant ecclesiastical or theological attention. But the studies prepared for Evanston by the World Council's Secretariat for Laymen reflect a freshness and intensity of theological thought rarely equaled. Two leading questions have been posed for Evanston. How does vocation, the calling of God, affect personal morality at work, and consequently the work a Christian may engage in and the structure of society? If the place for expressing Christian faith is in work, rather than in the shelter of conventional congregational life, how should that affect the structure of the church? How can the church equip its members to witness at work? Are professional groups meeting together to counsel and share in their witness?

Where men are at work is the place where the eternal and spiritual touch the transient and temporal. Can Evanston help inspire a Christian understanding of work as a calling of God, a means of service, an expression of love in contrast to prevalent concepts that non-"creative" or routine work is despicable, or to the idea that work is merely a means of acquiring money to secure free time for leisure or religious occupations? In view of the fact that study on this subject is so new, and that opinions are so varied, discussion at Evanston will certainly be lively.

WHATEVER POSITION a man or woman occupies should be one in which Christ is the Lord of life. A Christian cannot be a mere businessman; he cannot be a mere teacher; he cannot be a mere lawyer; he cannot be a mere doctor; he cannot be a mere carpenter. He must be a Christian businessman; he must be a Christian teacher; he must be a Christian lawyer; he must be a Christian doctor; he must be a Christian carpenter. Whatever his vocation may be, and whatever his sex, color, or location, he must recognize, accept and practice the Lordship of Christ in respect to his calling. He must bring Christ to bear upon his life work. "The secular" does not exist in the life of the Christian. Everything is sacred.—CHARLES J. WOODBRIDGE and HAROLD LINDSELL in *A Handbook of Christian Truth* (Revell)

"RESTORE UNTO ME THE JOY..."

By FRANCES SWARBRICK

Life ceased to be an adventure and became a burden until Carl remembered what would make the difference

SPRING HAD COME. He could tell it by the steady stream of headlights passing below. It was supposed to be romantic to look out over rooftops and chimney-pots, at least in Paris, but Carl doubted it. Rooftops were probably as uninspiring there as here. He hated them and the traffic below.

The call of the drive-in theaters was no doubt luring some of these cars out, now that spring had come. All the apartment dwellers were anxious to crawl out of their holes, like himself. If he'd known they'd have to live in a place like this he never would have taken the job. No matter what the rewards of teaching at the Center, it wasn't worth this.

HE HATED to turn around to face the room, with its high, discolored ceiling and fireplace framed in cracked green marble. The old mansion stranded in a business district was depressing as only decrepit sumptuousness can be.

He knew he should clear up the debris before Eleanor came home from the show. He was letting her have a night out with the girls, and it would be bad enough to come home to this place without seeing it littered with toys.

Still he stood at the window, staring at the cracked gray paint on the old-fashioned casement. Why did this place weigh him down so? It was only a temporary circumstance. It wouldn't have mattered a few years ago. Everything was exciting then—being with Eleanor no matter where, getting a job. It all had the glow of a technicolor movie. But what was following now seemed like a second feature in drab black and white. Life had at some point ceased to be an adventure and become a burden. You must be getting old, he told himself.

The toys had to be picked up, so he knelt on the old flowered carpet to start collecting airplanes and autos. There was no end to the assortment on the floor: books, crayons, construction blocks. He finally got a cardboard box and started tossing them in. He should have made the rascals pick up their own toys but it was easier this way. There were toys in the fireplace, even. He pulled out a book and shook the ashes off. *Jesus' Gifts to Me* was the title in red and blue.

He smiled wryly. There's a lesson for me, he thought, as he threw the book in the box. That's symbolic. "Jesus' gifts to me." Once valued but now misplaced and forgotten like this book. If I really valued his gifts, I guess I wouldn't feel about life as I do.

THE ROOM CLEARED, he paced back and forth, finally pausing before the window again where the top of a tree caught his eye. It was the only tree in sight among the buildings, the lace of its new leaves black against the wonderful afterglow of the evening sky.

The sight of it recalled to him one other spring in the city, but that year the city hadn't mattered. That was the year he had joined the church. He remembered the service and afterward how he had

walked in the season's first warm sunshine, not minding the rows of identical houses and the litter in the streets because spring had come to his heart. Every blade of grass thrusting up among gum wrappers and orange peels, every iris stalk in those pitiful plots of cinders close to the sidewalk, seemed to be proclaiming "Christ is risen."

How trite and empty those words had always seemed. Suddenly and miraculously they had meant that Christ was risen *for him,* and everything he looked at was being transformed by the company of the resurrected Lord.

That was years ago, yet he still recalled it vividly.

Yes, he continued to himself, if Christ and his gifts meant anything to me now, I guess I wouldn't be so fed up. It amounts to disdain of him to be so bored and joyless. If his gifts mean anything to you they're all you need. Anyone who values them ought to rejoice no matter what their circumstances.

Just then he heard the two-year-old whimpering. Carl went in and talked to him a little. It must have been just a bad dream because the boy relaxed and immediately fell back to sleep. Looking at the faultless little face in the dimness, Carl felt a twinge of shame for his own thanklessness. Now that he had these added gifts too—his family—and yet to be finding it all so tasteless . . .

WHAT'S THE MATTER with me anyway? Carl thought, still standing in the dark room. "The world is too much with us." Too busy making a living, going to meetings, going to clubs, seeking amusement and recreation, too busy to think about "growth in grace," as they call it.

Of course I've sat in church quite often too but . . . I guess I'm the man who wrapped his talent in a napkin. He didn't throw it away, he just tried to keep it without making any use of it, until he found it was taken from him.

If only he had continued the walk begun that Easter morning, if he had gone on sensing the Lord's company, perhaps life would have opened up more for him. If he had tried "to live as in the Lord's presence," as he remembered promising at the last communion service! What a difference that would make if a man really tried to do it.

There would be the things a person would be ashamed to do. Then the things a person had to do . . . Believing the Lord beside you, and looking at everyone you met through his sympathetic eyes—that would open up infinite possibilities. Life would be entirely different, never dull, a challenge again. And somewhere, in place of the present zestlessness, surely joy would come back in.

AS HE STOOD in the darkness seeing the white curtains blow out in the spring breeze his spirits began to rise. Carl surmised that something much better could yet be made of his life than he had made of it. After all, the Lord Jesus and his gifts could still be his, all the suspected satisfactions and richness that lay ahead with Him, all the blessed cleansing of his forgiveness. If only he could desire those gifts once again . . . if he could learn again to value them, to rejoice in them.

A phrase came to him that he remembered hearing in church—it seemed so familiar he thought it must be part of the liturgy. He had never thought of it before, but it voiced the very cry of his spirit, a prayer for joy. *"Restore unto me the joy of thy salvation."*

Then he was not alone. There were others like himself who had lost their joy and yearned to have it back.

He heard Eleanor's steps coming up the stairs, and repeating the phrase again he went to turn on a light.

THE OLD LADY COULD REALLY SEE

By SYLVAN KARCHMER

Granny was blind but she knew more of what was going on than many people whose eyes were open

THE OLD LADY was sitting on the front seat with me. Ruth was in back. It was warm for spring and the windows were down. There was a kind of nameless, indefinite sweetness in the air which I couldn't describe or even identify. It was there, that's all. I was driving. "Is the sun bothering you?" I asked Mrs. Franks. Her name was Elena Franks but everyone in the neighborhood called her Granny.

From the back seat Ruth commenced to laugh. "Now don't be ridiculous," she said. "Why should the sun bother Granny?"

Ruth was in a mood this afternoon. She had given up an appointment with the hairdresser to come along. She didn't have to, of course, but she said that Granny would've been hurt if she had not joined us. Actually it wasn't our day to take the old lady out. As a rule we went by on Sunday but we had driven up to Portland over the week-end, and since I had today free from the office, Ruth herself had suggested we stop for Granny.

"THE SUN'D BOTHER you too," I countered to Ruth—I could see her face in the rear-view mirror—"if you were sitting up here."

Granny's hands moved to the sunguard over her side of the glass. "Ruth is right," she said. "How can this wonderful sun bother you?" Granny liked Ruth and always associated herself with her when we argued. We had moved into Granny's neighborhood about a year ago. Even then her eyes were giving her trouble. Last January her third operation for removal of cataract had been unsuccessful. Now she could distinguish between dark and light but that was all.

"You both are very kind," said Granny, filling in the gap in conversation caused by Ruth's remark.

"We enjoy it," I said. It was the truth. A third person in the car helped keep things from getting tedious. "Don't we, Ruth?"

Ruth was doing something to her nails. She mumbled a little. Granny couldn't catch what she said but it was just as well. Really, it was too much to explain to her that Ruth and I never had anything to say to each other when we were alone.

THE ROAD WAS CROWDED. The whole town seemed intent upon getting to the river. At Seven Crossings I turned left. Granny raised her head. "You have turned off Winston Road?" I explained that we'd taken Stanford out to the end of town to avoid the traffic. "Then you shall miss the flowering quince at Mossek's drugstore," she said.

"Who told you to get off Winston Road in the first place?" asked Ruth.

"But it doesn't matter," interrupted Granny. "On Stanford we can see those two maples. Tell me please are there leaves yet?"

I assumed she was talking to Ruth and kept quiet, but I had to smile at the notion of Ruth noticing any trees. We used to live on Stanford, on this very block, in fact, four years ago when we were first

MAY IS AN INCREDIBLE MONTH

married. I pointed out the apartment house which old Dr. Sealy had converted from his residence.

"THE MAPLES are lovely in May. I used to walk here and ask myself who are those lucky people who live so close to them." Granny sighed elaborately and looked toward Dr. Sealy's place. Ruth too was watching the apartment and I wondered what she was thinking about. "I don't see any maples," she said finally in answer to Granny.

"How dreadful that they have been chopped down! Why did they do it? Those maples made the whole block look different."

"There were some trees." I saw Ruth pointing. "I never knew what kind they were."

"To the right? On either side of the driveway of that house with the strange gable?"

I looked again. It was Dr. Sealy's house all right, and I had never noticed the gable before. "What do you know, Ruth! So those are maples!"

"You lived so close to them," said Granny. "You must remember how they looked in October."

"My husband never noticed a tree in his life," said Ruth from the back seat.

"Now I can't believe that of him," replied Granny indulgently. She turned her sightless eyes to the window again. "Tell me please are we back on the highway?"

WE HAD JUST PASSED the city limits' sign. "Then we must be near Mr. Brown's filbert orchard." She was busy explaining. "There was a railing around the whole grain field." Under her direction we located the place.

"I bet I've eaten some of his filberts," said Ruth.

"You wouldn't know a filbert from any other kind of nut," I said.

"No, we have no pecans up here," said Granny. "But in the south when Earl John and I made a trip one summer we found them in all the markets." Granny's husband had been a minister for many years in the community, though he had died before we had come to town. She was pointing again. "Can you see the row of poplars? Mr. Brown's father put them out over eighty years ago."

"There they are," I said. "Mr. Brown's poplars."

"Those aren't poplars," said Ruth promptly, getting back at me for the filberts. "They're fir."

"Firs too," said Granny. "Behind the house is a small cluster, but most of them are gone. 'And I will cut down the tall cedars thereof, and the choice fir trees thereof,' " she said.

I nodded but Ruth laughed. I wasn't looking in the right place. "Then perhaps you see the dogwood," said Granny. "Tell me please . . . about the color."

"For goodness sake," said Ruth im-

patiently, "you're driving too fast. I want to see the dogwood."

Granny raised her head again. "Blue jays? Imagine! Tell me please have we come to the river?" But she had her own answer. Not yet. We had to pass Martha Jolley's place—with all the lilacs. If we looked we could see them opening on the bushes by the house. And there was also a snowball bush and syringa and flowering crab. She sighed. There were so many things to remember. Martha Jolley's lilac bush made her realize how much she had to sustain her. Now she did hear a blue jay screaming and knew we must be near the river. "Is the water very blue?" she asked Ruth.

"Mm-hm," said Ruth.

"Can you describe it please?"

"Oh, it's so clear, Granny—and the prettiest kind of blue."

"Yes? Yes?" Granny inclined her face. You'd think she was watching the water. "Who can forget such a sight?" she asked and busied herself with directions. "We will soon be passing Morton's pier and you must see the cottonwoods there. In the midst of firs and cedars." She seemed to catch the direction of my eyes. "Not that way. To the hills." I didn't know if I saw cottonwoods or not. We started to climb, however, and Granny said we had passed Morton's pier. But here was a good view of the river and we must pay attention to the alders now.

"Where?" asked Ruth.

THEY WERE ACROSS the river on the opposite bank, explained Granny. But we would have time to see them for they stretched for miles. Perhaps if we were very quiet we could hear the meadowlarks. May was an incredible month, she said, and she was still talking about May when I stopped for a signal light and she announced with some surprise that we were already at Videton.

"I don't know a thing," said Ruth in a sudden outburst. "Not one tree . . . one flower. I live around here and I don't know a thing." She lowered her window and we could feel the fresh spring air in the car.

"Of course you do," said Granny. "Now watch the alders. See how lacy they are. Like a silk net covered them." She too lowered her window. We were close to the big bridge.

"I see trees over there," said Ruth. "Are those alders? Where is the lace you're talking about?"

"Perhaps you are looking at spruce," said Granny. "You must describe them please."

"No," said Ruth hastily, "I can't. I don't know one tree from another."

GRANNY LAUGHED and raised her window. "Later you will remember," she said generously. "You will think of today and of sharing these sights with your husband."

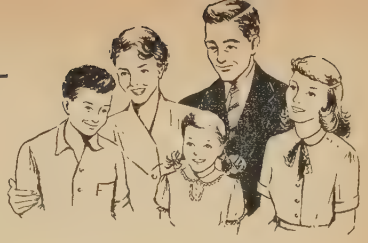
"Yes," said Ruth, with her eye still on the alders or whatever they were. I wanted to correct Granny, but as we crossed the bridge I glanced into the mirror and saw Ruth's dark, burning eyes, that used to light up whenever she saw me, trying to catch mine in warning that I musn't spoil it all by telling Granny how wrong she was.

Why should I, I thought, looking at the lacy trees, the blue sky, and the fresh clear water, as if I expected to find here the wonders that Granny promised. I knew that Ruth too saw nothing unusual —only trees and water and a plain sky— but I couldn't help asking myself, was Granny's magic nothing more than the garrulity of a very old lady?

And remembering the soft quality in her voice when she spoke of the past, I continued to keep quiet and held my eye on the road ahead.

FIVE MAKE A FAMILY

PLANS FOR THE FUTURE



THE TEMPTATION to leave the basket of freshly folded laundry at the foot of the steps and take it up later was strong. However, giving a mighty heave I started the upward climb. Why is a basket of clean wash at the end of the day so much heavier than the load of dirty stuff you carried down in the morning?

HALFWAY UP, I heard Claire calling from the back door, "Connie! Oh, Connie! Are you home?"

"Be with you in a minute. Come on in." I slid my burden onto the top step and dashed down. I could tell from Claire's voice something interesting was afoot. "Hi! Well, look at you, all dressed up like a breath of springtime!"

"Oh, my, yes! Had to look my best for the meeting. And was it ever interesting! I just had to run over and tell you about it before I change my clothes and start dinner. If you want to get going on yours, I'll talk to you in the kitchen."

"No, go ahead and tell me—sit there near the window and cool off. I can't figure what meeting you're talking about. There's nothing at the church for a change. Now, let me think. The seminary trip is tomorrow and the Missionary Conference next week. I've got it! You went to the Women's Club!"

"You win the all-expenses-paid tour to the five and ten. You may even take a friend with you on our wonderful money-saving offer! But, no fooling, it was exciting!"

"Did they open up the meeting for everyone to talk, or was it one of those cut-and-dried affairs?"

"Talk? You should have heard them! Of course, we've been hashing things out informally ever since we decided to ask the county and township superintendents of schools to tell us quite frankly what they think about released time for religious education."

"I still can't see why you decided the Women's Club was the right group to go after it. I agreed with Dan and Charlie when they thought the Council of Churches ought to take it up."

"OH, THEY'LL HAVE a chance to say plenty—I'm going to take off this hat. The flowers are hot—before we are through. In fact, I imagine a lot of the details of setting up the program will be in their hands. But I still think the idea of getting a secular organization to practically demand it is good. Most of the women in the club are active in their own churches, but we do have some members who are not. If we can throw our weight behind the movement without splitting things wide open, it shows the school board doesn't need to be afraid of public opinion."

"There is that angle. And of course, you can't blame the board for taking that into consideration."

"Naturally! They are elected by the community to carry out the wishes of the community in the area of education. That's a quote from one of the speakers this afternoon."

"I wondered whether you were getting ready to run for some sort of office! But, no fooling, they did seem to like the idea."

"Absolutely. Both men agreed that religious instruction is not only desirable but necessary. But they both stressed the fact that it is difficult to give specific instruction in the schools. That has to be the function of the home and church, they feel."

"DIDN'T THEY SAY anything about that business we saw in THE LUTHERAN about some association of teachers thinking religion ought to be taught in the school? Some people think that would be still better."

"Someone mentioned that, but they didn't seem to want to talk much about it. Too many complications, I guess."

"Well, I do think it would be hard to get teachers who could do the job without getting involved in disputes or getting the youngsters mixed up. I know I wouldn't want a lot of different kinds of Christians trying to teach our youngsters. You know, Roman Catholic or some of the sects."

"Sandra Norman is one of the public school teachers who could qualify, I think. She'd say what she thought, but I think she could be fair to all the various points of view. Had you heard that the Luther League is trying to get her to be their sponsor or advisor or whatever you call it? Poor kids, that nice young couple who started out with them so nobly this year had to move."

"Isn't that a shame! But Sandra really has her hands full. There ought to be someone—although I can't think of anyone at the moment. But does it look as though we could have released time next year? Seems to me we've been talking about it pretty long without getting anywhere."

Claire twirled her hat and fluffed her hair as I was talking. She was too enthused about the subject to remember to be formal. Then she curled her legs up under her on the chair as she continued:

"That's another thing that came out in the meeting. Mind if I kick my shoes off? It seems the ministers' group have been working on the idea also and they have the plans fairly well worked out to submit to the school board along with our petition."

"Pastor Ittel told us a couple of years ago that they were working on it."

"Oh, yes. This isn't any flash-in-the-pan enthusiasm. They warned us not to start anything till we were sure of finances, our personnel and interchurch co-operation. But those things seem to be all fairly well worked out. Mind if I close this window? I'm so warm I don't think a draft would be good. One of the women said this meeting was just to light a fire under a horse that already existed but didn't seem to get moving. And it certainly did just that!"

"You're even getting me steamed up. What are they going to do about teachers?"

"THE MINISTERS think they can get volunteers with either college training or a leadership training certificate."

"You mean the kind you get after taking skillion courses? I'd better stop right now or they'll be after me!"

"Why, Connie Melton!" Claire reached under the davenport for a lost shoe. "You bluff!"

"O.K." I laughed, "we'll cross that bridge if we ever come to it. It will take me about three more years."

"Oh, before I go I must remind you of the P.T.A. meeting next week. We want to get all the parents enthused." At the door she turned. "You know what? Charlie's going to enthuse or he won't eat!"

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read PSALM 42

MANY DEVOUT PEOPLE were fearful that the Bible's beauty would disappear with the passing of the King James Version. Some of us think, though, that its beauty has been enhanced in the Revised Standard Version.

To be sure, an appeal to a reader's aesthetic sense is scarcely the principal value of scripture. Above all else the Bible should serve as an effectual means of grace. So it must be most of all an accurate translation, crystal clear to the understanding and dynamic toward ready response. Beauty's role is a lesser one; the basic standard for evaluating a version is something more than charm.

Yet one who is using the Bible for its major purpose is not wrong in appreciating a version because he loves its language. So we can be glad that the revisers strove to let beauty play its role. There are innumerable passages in which they succeeded admirably.

THIS IS A SOMEWHAT different kind of beauty. The old effect was achieved with rolling phrases, sonorous words and rhythmical cadences. It was pompous and romantic. The new beauty is more chaste, even if it is a bit angular in spots. The words are less artificial and more direct, making the thought more lucid and the pictures more vivid. They are stronger words, too, with the result that you find yourself even more urgently gripped.

(King James Version)

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance.

(Revised Standard Version)

As a hart longs for flowing streams, so longs my soul for thee, O God.

My soul thirsts for God, for the living God. When shall I come and behold the face of God?

My tears have been my food day and night, while men say to me continually, "Where is your God?"

These things I remember, as I pour out my soul:
how I went with the throng, and led them in procession to the house of God,
with glad shouts and songs of thanksgiving, a multitude keeping festival.

Why are you cast down, O my soul, and why are you disquieted within me?
Hope in God; for I shall again praise him, my help and my God.

(Psalm 42:1-5)

The RSV does not lack charm though it puts realism foremost. Then, by its very realism, it achieves an even more admirable aesthetic result. The Bible's beauty has not been lost!

More simply, does not the printing and punctuation of the RSV passage on this page release the beauty of the meaning to a degree that makes the words seem more radiant?

Personal Problem Clinic

Fund-handling

QUESTION: My wife always seems to think there should be more money available for the items which interest her most and for saving. Despite my explanations she is never quite convinced that our necessary regular expenses take all the income. Mildred has never accused me of being extravagant or of deceiving her, but she has come pretty close to it. I write the checks and answer her questions. She is also at liberty to look over the checkbook.

Mil has suggested again and again that she take care of the funds and write the checks. She appears to think such an arrangement would magically increase the amount of money. But she is inexperienced in handling money, knows little or nothing about it, so I have evaded her repeated request. I want to keep the peace but I don't like this continued annoyance.

REPLY: Accept Mildred's proposition. Let her take the responsibility for a period agreed upon—say three or four months—and see what happens. One of three things will result: the situation will improve, grow worse, or remain the same.

Many a household has found the domestic economy strengthened—and no more overdrafts—after the wife has assumed the handling of funds. Some husbands don't like to admit this possibility, because they still hold the mediaeval idea of women—that they have little intelligence and cannot learn. Some men, on the contrary, are bored by the necessity of keeping accounts and writing checks. They welcome the co-operation of their wives.

Give your wife the opportunity of handling the checkbook. That will give her the kind of experience which you now say she does not have. It may improve your financial situation. And it certainly will give Mildred a new sense of importance, a feeling of equality, an appreciation of your confidence in her, and it may create greater happiness for both. Furthermore, you will feel that you have been fair and it is likely that you will learn something.

Mildred's new role will not exclude you from participation. It will be desirable—even necessary—for you to talk over together various decisions and uncertainties. You should exercise patience, give encouragement, and be helpful in every possible way. You may be starting something for which you will always be grateful.

Legacy

QUESTION: My husband died five years ago. Naturally the home which we held jointly, and had built eight years ago, became mine. I received also his life insurance. But, even so, I have to work in order to have enough income.

In the meanwhile, Robert's parents have died, leaving two unmarried daughters, now well along in middle age. My attorney advises me that I am entitled to Bob's share of his parents' estate, but one of the sisters objects. She argues that since I was in the family only ten years I should receive nothing. I feel that the share is rightfully mine and that I need it.

REPLY: Inasmuch as the share of the estate is legally yours, you will have to decide whether you want to turn it over to your sisters-in-law, give them a part of it, or retain it all for your own use. Practically every one, I am sure, would claim his legal right. Your own need and your legal position argue for your accepting the legacy for yourself.

You are aware, however, that the factor of good will also is involved, and only you can decide how important or unimportant that may be. If the need of the sisters is real, you may want to share the legacy. Or, perhaps you can be of help to them in some other way. You will have to make up your mind about this in the light of the facts and by the prompting of a Christian conscience.

—EARL S. RUDISILL

Explaining Scipture to This Generation

The Interpreter's Bible. Volume 9—Acts—Romans. Abingdon-Cokesbury Press. 668 pages. $8.75.

Several volumes of this commentary have already appeared, so it is not necessary to repeat the description of the general outline used in this attempt to interpret the Holy Scriptures to our generation. Since the two Bible books that are considered in this volume are of particular significance, it is fortunate that those chosen to write the exegesis and exposition are men of high caliber. G. H. C. MacGregor of the University of Glasgow has written the introduction and exegesis of *Acts*. His writing gives considerable help in understanding this only available narrative of the beginnings of the Christian faith. *Acts* is the link between the Gospels and the other New Testament writings, and gives the framework for the writings of St. Paul.

The exposition of this book is by Theodore P. Ferris, rector of Trinity Church, Boston. His writing illustrates his clear homiletic insight. The preacher or the Sunday school teacher will find in this exposition many clear insights into the way to make a biblical passage come to life.

The weight of Dr. Ferris' exposition seems to lie on the side of application of the text, rather than the explication of it, although this latter is not ignored. In general, there is agreement between the critical points of view assumed by the two men. Neither holds a radical position. Students of *Acts* and *Galatians* will be interested in the acceptance by MacGregor of the identification of the visit described in Gal. 2:1-10 with the "Famine Visit" (Acts 10:27-30) rather than with the "Council Visit" (Acts 15:2-29), a suggestion first made by Sir Wm. Ramsay.

The introduction and the exposition of *Romans* is done by John Knox of Union Theological Seminary, while the exegesis is done by Gerald R. Cragg of Montreal. A Lutheran will find little to disagree with in this exposition, even in Romans 7. The rather modern attempt to place this conflict between "flesh" and "spirit" in the preconversion experience of Saul is rejected. Instead, with Luther and later scholars, the description is seen as contemporary to the Apostle Paul as he writes this passage.

Since the exposition comes from the professor's study, rather than from the pulpit, it is natural that it should differ markedly from the treatise on *Acts*. Knox devotes his consideration to making clear the thought processes of the Apostle and is relatively unconcerned about contemporary application.

JOHN SCHMIDT

Columbus, Ohio

The Goodspeed Story

As I Remember. By Edgar J. Goodspeed. Harpers. 953. 315 pages. $3.50.

Here is the fascinating story of biblical scholarship, fruitful discoveries, and literary productivity, inimitably told by one whose life has encompassed the whole range of contemporary biblical research. Here is the story of the unfolding of a great university (Chicago) within one lifetime, in which the Goodspeed family had a big part. Here is the story of a warm, lovable man, always remaining essentially simple and drawing his strength and character from the fellowship of the Christian community.

That is where the problem arises. Can a richly productive life be as gentle, sweet, and serene as Dr. Goodspeed makes it seem to be? Having polio when a child, being told just at the threshold of his university teaching career that he would never dare to use his eyes for literary work by artificial light, losing his money in a bank failure just after his marriage are described with amazing casualness. Can acquiring French, German, Latin, Greek, Hebrew, Arabic, Aramaic, and Sanskrit be as easy for anyone as Dr. Goodspeed makes it out to be? Can one, after mastering these tongues and the whole

field of oriental antiquity, turn casually from the Old Testament field to New Testament study, prolonging his graduate work for his Ph.D. from three to seven years?

Is this just literary artistry? Does Dr. Goodspeed congenially wear rose-colored spectacles? Is this just the result of an unusually happy and gifted home? Is this just the way that more than ordinary affluence makes life easy for one? Or is there more here than meets the eye? Is this what a life that issues from Christian culture and from the Christian church ought to be?

We who have known the Goodspeeds assure you that this is no rosy haze of literary creation but the very texture of their lives and something wonderful to have.

CHARLES LESLIE VENABLE

Harrisburg, Pa.

Christian Answers

That Immortal Sea. By Leslie D. Weatherhead. Abingdon. 217 pages. $2.50.

This book of sermons by the minister of City Temple, London, is composed of seventeen warmly personal messages that appeal to those who seek Christian answers to the temptations and discouragements of life.

There is something manly and straightforward in these sermons. They reflect not only a vigorous mind, but also the background of a man who has been a leader in service at the battlefront and who has traveled far and wide. He has noted the anguish of heart among varied peoples, and presented his deep faith to all sorts of men.

Weatherhead's turn of phrases is exceedingly interesting to the preacher. His sermons on "The Advantages of Atheism," "Babel or Jerusalem," and "I Couldn't Care Less" have not merely eye-catching titles, but original premises that are turned to profitable Christian account as the thought progresses.

The author has a smooth flow of language that keeps one interested to the end. The rhetoric is practical rather than flowery. In chapters plentifully illustrated, the author shows how we belong in the world of the spirit.

HENRY J. PFLUM

Allentown, Pa.

Book Between the Books

The Apocrypha, Bridge of the Testaments. By Robert C. Dentan. Seabury Press. 112 pages. $2.25.

There is a gap of more than two centuries between the latest writings of the Old Testament and the earliest writings of the New. This would be a serious handicap in understanding the history of any people, but it is particularly serious regarding the Jewish people. Much of the background of New Testament times is in the development of Jewish culture in the centuries between the Testaments.

There were great books written among the Jews during the "silent centuries," but they came too late to be included within the sacred Scripture when the Old Testament collection was finally closed up. These books, known as the Apocrypha, are accepted by the Roman Catholic Church in full standing alongside the Old and New Testaments, and were included as a separate section in the older Protestant translations of the Bible. Among Protestants generally they are today almost unknown.

Dr. Dentan, a professor at Berkeley Divinity School, has written a brief and highly readable description of the books of the Apocrypha. The essential content of each book and its value for Christian readers are clearly explained. A summary explains the origin of the Pharisees, Sadducees, and of ideas current among Jews of Jesus' time.

The Third and Fourth Books of Maccabees. Edited by Moses Hadas. Harper. 248 pages. $4.

Scholars at Dropsie College are undertaking a new edition of ancient Jewish writings, and have already presented two books of the Apocrypha, I Maccabees and II Maccabees. Maccabees III and IV belong outside the Apocrypha (usually classified as Pseudepigrapha). Persecution of the Jews in the days of Ptolemy IV is described in III Maccabees, and moral and philosophical discourses of the first Christian century are contained in IV Maccabees.

In an admirable work of scholarship, Dr. Hadas presents lengthy introductions to both books, the carefully edited Greek text of each, and a smooth-reading new translation.

—— OVERSEAS ——

DENMARK: Copenhagen.—AN ATTEMPT to come to agreement on use of church facilities in Schleswig, the part of northern Germany where Danish is spoken, has again failed. The Danish Church, which maintains a ministry to great numbers of the population, has been refused the use of churches because it would use the German language, which—it is argued—is the domain of the German Church.

PROF. FLEMMING HVIDBERG, in a stirring address at a retreat at Nyborg Strand, pointed out two views regarding the Christian attitude toward government. The first, considers government a product of nature. This view permits compulsion and cruelty to be policies of the state, and also permits the rise of dictators who assume total moral responsibility.

The other view is that government is an expediency growing out of communal living and enterprise and a sense of righteousness. In this view government has no right to domineer over people, because of their innate value and rights under God. The government also has no right to subvert man's natural sense of right and wrong, nor to assume to be the interpreter of truth.

Professor Hvidberg points out that only under the latter view can the church carry on the redemptive work of God. This latter view establishes the possibility for a Christian witness and service within the framework of politics.

Bicycles are being collected in Denmark and sent for use by pastor, deaconesses, and other church workers in the East Zone of Germany.

Leading Social Democrats seem to be agreed on continuing the state-church relation as it is. It is felt that a separation of the two now is impractical and dangerous . . . A meditation room has been provided in a new establishment for roasting coffee in Halsingborg. Artist Ralph Bergholz designed a stained-glass window and gave the room a biblical motif. The room is for use of the personnel during working hours.

The Danish Church in Foreign Countries has called Pastor Mogens Predstrup from Slagelse to assume a pastorate among the many Danes residing in London, Ontario.

Plans for establishment of a seamen's mission in Yokohama were considered at the annual meeting of the Danish Seamen's Church Society. It is estimated that 120 Danish ships enter this port each year. Possibilities of establishing a mission cooperatively with the Swedish and Norwegian churches are to be explored. It is estimated that 55 Swedish and 110 Norwegian ships make port at Yokohama each year. Steps are being taken to acquire property. The society is moving cautiously, because the cost of operating the mission may be between 70,000 and 80,000 kroner, annually.

Friends and supporters of the Danish Seamen's Church in Foreign Ports visited the Seamen's Church in Antwerp, Belgium, in 1953. In 1952 they visited the church in Hamburg. In this manner these friends and supporters obtain firsthand information about the work. It is estimated that Hamburg has between 3,000 and 4,000 Danes resident or making port. The total seafaring population of the country is about 15,000. Over 90,000 seamen attended services, meetings, or made other use of the Danish seamen's homes throughout the world during 1952. This compares with 74,000 in 1951.

One hundred youthful Danish theological students have been given the opportunity by the World Council of Churches to study at universities of the United States and various countries in Europe.

Eight hundred parishes received a collection for church work in Greenland. The goal of 300,000 kroner was almost reached. With collections promised in additional parishes, the goal may be oversubscribed. Sectarianism is making itself felt in Greenland. The Church's effort is directed to offset this.

The Danish Mission to Arabs, with headquarters in Aden, observes its fiftieth anniversary in 1954. Missionaries report it a hard field in which to labor because of the firm entrenchment of Mohammedanism.

—Christian Press Bureau, Copenhagen
(Translation by Fredrik P. Nissen)

Instruction in Iowa

WHEN IOWA SYNOD PRESIDENT ALFRED J. BEIL met last month with laymen in Bettendorf to plan for organization of St. Mark's Church (the third new ULC congregation in Iowa in two years), the meeting developed into an instruction period regarding Lutheran congregational practices. St. Mark's was organized with 156 charter members March 7

ILLINOIS

Lutherans Are Introduced To Churches in Chicago

By JOHN E. COOPERRIDER

CHICAGO—There should not be any problem, from now on, for Lutherans moving into Chicago and looking around for a church. A map showing the location of more than 400 Lutheran churches in the Chicago area is a feature of a "Referral Kit" ready for distribution by the Lutheran Council of Greater Chicago.

The kit provides a housing directory listing Lutheran realtors in the Chicago area, a list of Lutheran church officials, information on suburban train schedules, and other data helpful for individuals planning to locate here. The Lutheran Council, which supplies the kits, is at 343 S. Dearborn St., Chicago.

Two Illinois Synod churches conducted preaching missions as part of their Lenten evangelism programs—St. Paul's Church, Rock Grove, with Pastor Luther H. Cooperrider of Pearl City as missioner, and Trinity Church, Mt. Morris, with Pastor K. Bruno Neumann as missioner . . . Prof. Oscar E. Nybakken of Iowa State University delivered the third series in this year's Passavant Lectureships on March 29 at the Chicago Lutheran Seminary in Maywood. His subject was "Humanism to Christianity: Three Stages."

The United Lutheran Social Mission Society of Illinois recently made the beginnings of what it hopes will be a valuable intern training program for pastors interested in institutional work. First to be enrolled under this new program is the Rev. Karlton W. Wagner, who recently joined the staff of the society for a year of training and work under the direction of City Missionary Charles A. Sullivan. Pastor Wagner

came from Lake Park Church, Milwaukee, where he was assistant pastor.

Luther Memorial Church, Chicago, conducted a series of Lenten services for children each Wednesday afternoon after school. Average attendance was 160. Colored films on the Passion story were shown. Pastor K. B. Neumann said of the new program, "Interest, attendance, and devotional spirit zoomed. This will be a part of our annual worship program from now on."

Mt. Moriah Church, Anna, recently started a program of daily devotions led by the pastor, the Rev. Hugh Paton. They include a scripture reading, prayer, and a brief meditation each morning at 7 o'clock . . . Ascension Church, Chicago, emphasized private meditation and prayer through Lent by keeping the church open daily—7 A.M. to 7 P.M.

Building projects are being pushed ahead energetically in this area this spring. St. Mark's Church, Chicago, dedicated its completed church building March 28, with Illinois Synod President Harmon J. McGuire, Pastor Russell J. Olson, and a former pastor, the Rev. Kenneth Hurst, participating in the service. A basement and part of the foundation of the present structure were completed in 1937. The $225,000 building now completed seats 300 in the nave and an additional 150 in the balcony.

GROUNDBREAKING service for the new St. Andrew's Church, Chicago, was on March 21. Plans call for a $190,000 stone and brick church and educational building.

First Church, Beardstown, broke ground for a new educational unit March 7.

The Lutheran Woman's League of Chicago and Vicinity held groundbreaking services on April 6 for the new recreational building to be constructed as part of the Children's Receiving Home in Maywood. The League, organized in 1894, and made up of Lutheran women throughout the Chicago area, has been the chief supporter of the Children's Home since 1919 . . . Rogers Park Church, Chicago, held rededication services recently after building an addition to the front of its church structure, and remodeling its chancel completely.

Hawaii Staff Reinforced

HONOLULU—Miss Ann Pasjack arrived on Kauai March 18 to assume her new duties as parish worker of the Lihue Lutheran Church. Her work will be developing Sunday schools in communities outside Lihue.

Miss Ann completed two months' parish work in Baldwin Park, California, but for five years previous to that had been at Trinity Church in Longview, Washington. She was born and reared in Vancouver, British Columbia. Church councilmen and their wives gathered for dinner at the Isenberg parish hall on March 21 to greet Miss Ann officially.

Pastor and Mrs. Franklin Swanson and their children Barbara and Franklin, Jr., will leave in June for their first mainland furlough. Pastor Swanson has been serving St. Paul's Church in the Kaimuki area of Honolulu. Pastor and Mrs. Thomas Allport of Kauai and their children Mary, Stephen and Paul leave for the mainland on May 21. Supply pastors for these two fields have not yet been announced. —CLARICE ALLPORT

PENNSYLVANIA

Sixty Thousand Attended Harrisburg Church Rally

By VIGGO SWENSEN

HARRISBURG—Sixty thousand persons attended the services of the Greater Harrisburg Christian Mission, March 14-28, whose aim was deepening the faith of church people and securing commitments to Christ by the non-churched.

From the opening service in Zembo Mosque with an overflow audience of 3,600 to the finale in the Farm Show Arena attended by 12,000, Presbyterian Evangelist Charles Templeton emphasized that "the best evidence against Christianity is the nominal Christian!"

"Being on the fringe says to the non-Christian non-church goer, 'If that's Christianity, I don't want any of it—he is no different than I am.' The tragedy of our religion is that a person can be owned by

Scouts at St. Mark's Church, Williamsport, Pennsylvania, assembled at special service when Chairman Roger Bogart of troop committee received troop charter from the county scouting commissioner. Three troop members won Pro Deo et Patria *awards.*

PENNSYLVANIA . . .

Jesus but not possessed by him—like the overcoat that has been lost or stolen: owned by the owner but not in his possession," Dr. Templeton said.

Evangelist Templeton, former sports cartoonist of the Toronto *Blade*, was assisted by his wife and Dr. Margaret Applegarth.

Preparations for the mission included appointment of a local Church of God minister as director; the work of a dozen committees numbering several hundreds of pastors and lay workers; recruiting youth for special work and assembling the massed choirs—all under instructions released by the National Council's Department of Evangelism.

The after-service, which replaced the sawdust trail and flag-waving, brought out hundreds of people. Their signed cards indicating a decision to rededicate their lives in greater service to the church have been sent to the pastors for follow-up. The budget of $15,000 was exceeded by $3,500. The excess will help defray deficits of similar efforts by the Templetons. Local sponsoring group was the United Churches of Greater Harrisburg supported by 104 churches.

"CHRISTIANS have responsibility to participate in the political process," declared the Rev. Harold Letts, ULC secretary for social action, at the annual two-day Christian Citizenship Seminar in Grace Methodist Church. As panel moderator, Pastor Letts gave this encouragement: "There are certain issues on which it is possible to get broader support than that of one political party—issues that become non-partisan. Communities can organize themselves to carry opinion beyond the political machines and take the community issue through to success.

Harry Boyer, president of the Pennsylvania CIO Council, urged the clergymen to defend our democracy, stating: "We are living in a time of guilt by association, of secret accusations, of trial by television, and McCarthyism which is rampant across the land. There never has been a time of greater need for American churches of every sect and creed to rise to the defense of democracy and human decency."

OVER 500 YOUNG PEOPLE attended the 36th annual Christian Youth Conference in Market Square Presbyterian Church, April 2-3. Lutherans numbered 100. Dr. Raymond Veh, editor of *Builders*, official youth publication of the Evangelical United Brethren Church, was moderator of a panel on the subject, "Youth's Hope for Tomorrow."

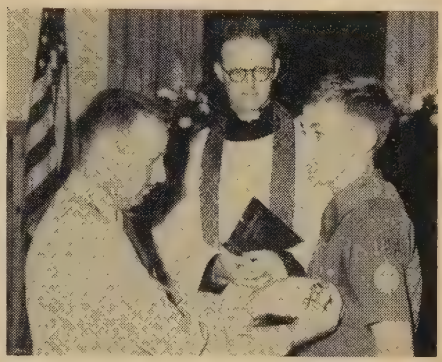
BOY SCOUTS

MORE THAN A THIRD of the 89,000 Boy Scout troops in the U.S. are sponsored by Protestant congregations New Protestant-sponsored troops organized last year numbered 1,800. Lutherans are among leading denominations in support of scouting. Beginning in 1943 Lutherans established a special Scout award, the *Pro Deo et Patria* ("For God and Country"). It is granted to Scouts for "wholehearted participation in the total program of the church." Candidates for the award must fulfill service projects in their congregation and must pass an examination under the pastor's direction. There have been more than 11,000 applications for the award in 10 years, with 2,107 awards granted (820 in the ULC).

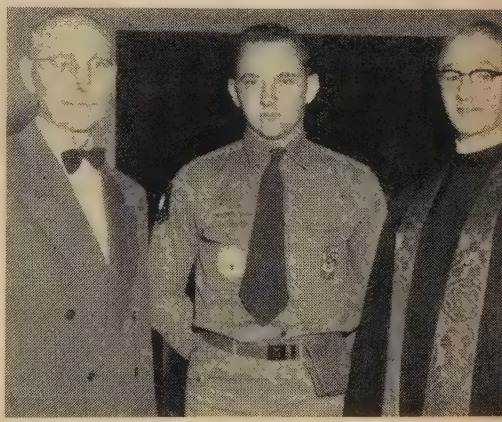
Requirements for the award include faithful church and Sunday school attendance, the practice of daily devotions, systematic stewardship, study of Lutheran teachings, 150 hours of service in the congregation and community. In qualifying for the award, some scouts made miniature altars with properly arranged furnishings. Others did research in Lutheran history.

Scouting in the United Lutheran Church is promoted by the Brotherhood, through 12 regional committees. Troops are entirely under the supervision of sponsoring congregations, and seek to fulfill the objectives of Christian education as well as the program established by the Boy Scouts of America. Lutheran troops, the Brotherhood states, "endeavor to gear the moral and physical program of the Boy Scouts of America into the spiritual program of the church."

"Pro Deo et Patria" award is given William D. Daggs at Tower Chapel, Fort Knox, Ky., by U.S. Army Chaplain John D. Roth



First "Pro Deo et Patria" award in Scribner, Nebraska, was given to Scout Darrell Blum



Three Scouts were given the award by Pastor Arthur H. Schmoyer in Zion Church, Niagara Falls, N. Y. Scouts served as acolytes, assisted sexton, wrote Luther biography and a history of Zion Church

—The LUTHERAN *In Every Home*

ALABAMA
Cullman Christ
Huntsville St. Mark
Mobile St. Paul

ARIZONA
Yuma Faith

CALIFORNIA
Alhambra Our Savior
Azuza Calvary
Culver City Grace
Fresno First
Glendale First
North Hollywood St. Matthew
San Diego Christ

COLORADO
Denver Messiah
Pueblo United Lutheran Mission

CONNECTICUT
Southington First

DELAWARE
Newark St. Paul
Wilmington St. Mark
Wilmington St. Stephen
Wilmington Zion

FLORIDA
Gainesville Our Savior
Hollywood St. John
St. Petersburg St. Andrew
St. Petersburg Trinity

GEORGIA
Atlanta Peachtree Road
Marlow Miller Chapel
Marlow Zion
Rincon Jerusalem
Savannah Reformation

IDAHO
Boise Redeemer
Pocatello Good Shepherd

ILLINOIS
Bluff Springs St. John
Carthage Trinity
Chicago Edgebrook
Chicago Heights Trinity
Elgin Holy Trinity
Elmhurst Elmhurst
Fairview Zion-Penn Ridge
Kent St. Paul
Liberty St. Peter
Liberty Zion
Nokomis St. Mark
Oak Park Good Shepherd
Olney Trinity
Pearl City St. John
Steeleville St. Peter
Vandalia St. James

INDIANA
Albion Mt. Pleasant
Auburn St. Mark
Corydon Gethsemane
Corydon St. Peter
Delphi St. Matthew
Elwood St. John
Fort Wayne Antioch
Fort Wayne Faith
Fort Wayne St. Luke
Fort Wayne St. Matthew
Gary Honterus
Goshen First English
Indianapolis Ebenezer
Kokomo St. John
Mishawaka First
Nappanee Zion
Portland Zion
Vincennes St. Paul

IOWA
Council Bluffs St. John
Davenport St. Matthew
Des Moines Unity
Ely St. John
Fairfield First
Iowa City First
Postville St. Paul

KANSAS
Emporia St. Mark
Eureka Christ
Hutchinson Zion
Linn St. Paul
Washington Good Shepherd
Wellington St. John
Wilson Excelsior

KENTUCKY
Erlanger Faith

LOUISIANA
Lake Charles St. Paul

MARYLAND
Baltimore Salem
Baltimore St. Andrew
Baltimore (Brooklyn) St. John
Baltimore (City Hall) Zion
Bittinger Emmanuel
Cordova St. Paul
Easton Grace
East Riverdale St. John
Lansdowne Our Savior
Linthicum Heights St. John
Ruxton Motherhouse

MICHIGAN
Baroda St. John
Detroit Holy Communion
Detroit Luther Memorial
Detroit Resurrection
Flint Holy Trinity
Grand Rapids Faith
Hillsdale Trinity
Kalamazoo Trinity

MINNESOTA
Lakeville St. John
St. Louis Park Cross of Christ

MISSISSIPPI
Jackson Trinity

MISSOURI
Kansas City Children's Memorial
Sedalia Trinity
St. Louis St. Mark
St. Louis Unity

MONTANA
Livingston Redeemer

NEBRASKA
Allen First English
Chappell Grace
Columbus St. John
Dakota City Salem
Grand Island St. Paul
Homer St. Paul
Hubbard Trinity
Lincoln Grace
Omaha Luther Memorial
Platte Center Zion
Scribner St. John

NEVADA
Las Vegas Reformation

NEW JERSEY
Barnegat Light Zion
Beach Haven Crest Holy Trinity
Berlin Holy Communion
Camden Christus
Glen Rock Good Shepherd
Gloucester Bethany
Linden St. Paul
Long Branch Reformation
Moorestown St. Matthew
New Milford Gloria Dei
Oaklyn St. Mark
Ocean City St. John
Phillipsburg St. John
Pleasantville Epiphany
Ramsey Redeemer
Red Bank Holy Trinity
River Edge Grace
Trenton Advent
Trenton The Savior
Trenton St. Bartholomew
Trenton St. Mark
Trenton Trinity
Union Christ
Wenonah Holy Nativity
Wildwood Holy Trinity
Woodbury St. John

NEW YORK
Baldwinsville St. Mark
Babylon First
Bay Shore St. Luke
Bellerose Holy Trinity
Blasdell First
Brooklyn Zion
Buffalo First Redeemer
Burlington Flats St. John
East Schodack Ev. Lutheran
Elma St. John
Grand Island St. Timothy
Great Kills Christ
Jackson Heights St. Paul
Jamaica Good Shepherd
Kendall Concordia
Kenmore St. Mark
Lancaster St. Paul
Lewiston Messiah
New York City St. Peter
North Tonawanda Grace
Poestenkill Ev. Lutheran
Rochester Good Shepherd
Schenectady Our Savior
Syracuse Redeemer
Utica Zion
Wantagh Christ
West Seneca St. John

NORTH CAROLINA
Albermarle First
Brevard Good Shepherd
Cherryville St. John
Claremont Mt. Calvary
Concord Calvary
Fayetteville St. James
Granite Quarry Christiana
Hickory St. Timothy
Hildebran Mt. Hebron
Kannapolis St. Enoch
Kings Mountain St. Matthew
Kure Beach Kure Memorial
Lincolnton Daniels
Lincolnton Grace
Monroe Morning Star
Monroe St. Luke
New Bern St. Andrew
North Wilkesboro Atonement
Rockwell Emmanuel
Rocky Mount Trinity
Statesville St. John
Thomasville Grace
Troutman Holy Trinity

In These Congregations in 1954—

OHIO

Akron Trinity
Akron St. Paul
Ashland Stones Lutheran
Ashland Trinity
Baltic Stone Creek Parish
Bay Village Bethesda-on-Bay
Bowling Green St. Mark
Brookville Trinity
Canton Trinity
Canton Zion
Carey Christ
Cincinnati First
Cincinnati Good Shepherd
Cincinnati Norwood
Cincinnati Walnut Hills
Cleveland Heights First English
Continental Christ
Convoy Bethlehem
Cuyahoga Falls St. Luke
Dayton Messiah
Dayton St. John
Dover Grace
Doylestown St. Michael
Doylestown Zion
East Cleveland Calvary
Fairborn St. Mark
Greenville (Wakefield) Zion
Hartville Emmanuel
Hartville St. John
Hicksville St. John
Holgate St. Peter
Lancaster St. Peter
Leipsic First
Leipsic St. John
London St. John
Lorain First
Lordstown Lordstown
Loyal Oak Trinity
Lyndhurst Messiah
Magnolia Trinity
Mansfield Clay Memorial
Mansfield First
Mansfield Holy Trinity
Middle Point Trinity
Middletown Zion
New Philadelphia Emmanuel
North Baltimore St. Luke
Orrville Augsburg
Paulding St. Paul
Shanesville Lutheran
Shanesville Zion
Sharon Center St. Paul
Shelby First
Shelby St. Peter
Smithville East Union
Smithville St. Paul
Springfield Auburn
Springfield Grace
Springfield St. Luke
Springfield St. Paul
Springfield First
Springfield Second
Springfield Fourth
Springfield Fifth
Steubenville Grace
Stony Ridge St. John
Sylvania Olivet
Toledo Augsburg
Toledo Christ
Toledo Glenwood
Toledo Holy Trinity
Toledo (Yondata) St. Luke
Uniontown St. John
Vandalia St. John
Van Wert St. Mark
Versailles Friedens
Versailles Trinity
Wadsworth Grace
Wadsworth (Acme) Jerusalem
Warren St. Paul
Washingtonville Trinity
Wilmington Faith
Wooster (Rows) Pleasant Valley
Wooster (Rows) St. Peter
Wooster Zion
Youngstown St. Luke
Zanesville St. John

OREGON

Beaverton St. Andrew
McMinnville Trinity
Portland Holy Trinity
Salem Good Shepherd
Salem St. Mark
Seaside Our Savior

PENNSYLVANIA

Aaronsburg St. Paul
Abbottstown St. John
Allentown St. Stephen
Belleville St. John
Bendersville St. James
Berwick Holy Trinity
Bethlehem Rosemont
Bethlehem Salem
Boswell St. Andrew
Brookside Redeemer
Butler First
Carlisle St. Paul
Center Township Christ
Charleroi Christ
Clarkstown Messiah
Clearfield St. John
Davidsville Benscreek
Davidsville St. David
Davidsville St. Thomas
Dublin St. Luke
Easton Good Shepherd
Ferndale Upper Tinicum
Folcroft St. John
Friend's Cove Bald Hill
Grimsville Bethel-Zion
Grimsville Friedens
Grimsville New Bethel
Grimsville New Jerusalem
Harborcreek Hope
Harrisburg St. Matthew
Harrisburg St. Michael
Hellertown Christ
Indianland Christ
Indianland St. Paul
Industry Ohio View
Jacobus Salem
Jennerstown Christ
Jennerstown Mt. Zion
Jennerstown St. James
Johnstown First
Kellers Church Peace-Tohickon
Knox Mt. Zion
McKeesport Calvary
McKeesport St. John
Middletown St. Peter
Mill Creek Mt. Zion
Montgomery St. John
Nescopek St. Mark
New Kensington Bethesda
Northampton Zion
North Wales St. Peter
Paxtang Good Shepherd
Pennbrook Zion
Penn. Hills Zion
Penn Township Apostles
Perkasie Trinity
Philadelphia Holy Spirit
Philadelphia Mediator
Philadelphia Muhlenberg Memorial
Philadelphia Reformation
Philadelphia Salem
Pleasant Hill Prince of Peace
Richfield Faith
Rockwood St. Luke
Shiremanstown St. John
Spring Grove St. Paul
Springboro Christ
Steelton St. John
St. Petersburg Salem
Trafford St. Mark
Weisel St. Matthew
West Chester Calvary
West Newton Christ
York Shiloh
York St. Paul (Wolf's)

SOUTH CAROLINA

Beaufort St. John
Clinton St. John
Columbia Christ
Georgetown Trinity
Leesville Wittenberg
Spartanburg Nativity
Swansea Sandy Run
Walterboro Good Shepherd

TENNESSEE

Kingsport Holy Trinity
Maryville St. Paul
Nashville Holy Trinity
Oak Ridge Grace
Tullahoma Trinity

TEXAS

Colletoville Martin Luther
Darrouzet St. Paul
Garland Reformation
Victoria Our Savior

VIRGINIA

Charlottesville St. Mark
Lexington Bethany
Madison Mt. Nebo
Petersburg Our Redeemer
Pulaski Woman's Memorial

WASHINGTON

Fircrest Redeemer
Longview Trinity
Seattle Prince of Peace
Seattle St. James
Seattle St. Mark
Spokane St. Luke
Sunnyside Our Savior
Tacoma St. John
Vancouver Immanuel
Vancouver St. Paul
Yelm Emmanuel

WEST VIRGINIA

Clarksburg St. Mark
Fairmount Grace
Mason County Parish
St. Albans Grace
Wheeling Warwood

WISCONSIN

Baraboo St. Paul
Belmont Peace
Cedarburg Advent
Marinette St. James
Menomenee Falls Holy Cross
Milwaukee Redeemer
Milwaukee Fox Point
Sheboygan First

ALASKA

Juneau Resurrection
Sitka Lutheran

CANADA

Tisdale Christ

HAWAII

Honolulu St. Paul

Synod Officer Called to American Mission Staff

By LUTHER E. FACKLER

PITTSBURGH—Necessity for election of a new superintendent of home missions by the Pittsburgh Synod at its convention in May developed this month, when Dr. Donald R. Houser announced his decision to join the staff of the United Lutheran Church Board of American Missions. Dr. Houser had been elected at the board's February meeting as assistant to the secretary of English missions.

In nine years since Dr. Houser became Pittsburgh Synod mission superintendent, synod's program of establishing congregations and aiding them in building construction has been outstanding. Previous to 1945 Dr. Houser was for 10 years pastor of Messiah Church in Wesleyville, Pa. He plans to begin his new work July 1.

Speaker and ULC representative at the 112th convention of the Pittsburgh Synod, to be held in Zion Church, Johnstown, will be Dr. Franklin Clark Fry.

THE LUTHERAN SERVICE SOCIETY of Pittsburgh is organizing a Youth Council to attract young Lutherans who have graduated from high school or college or are self-supporting and possibly beyond Luther League age. The program is to educate, inspire and challenge young people to the teachings of the church on community service and Christian fellowship.

PASSAVANT HOSPITAL has been having a good experience with "teen-agers." For about eighteen months it has trained and used "Candy Stripers," girls of high school age who act as junior nurse aides. They have served more than 1,000 hours. Many of the girls are members of the Junior Red Cross Club in their schools. One school sends its choir to sing in the hospital several times a year; art students decorate the windows in the Children's Ward every holiday; other students read to the children.

THE FIRST get-together of the Golden Age Club was held in East Liberty with 36 persons present. All enjoyed the friendliness and fellowship of the group, remarked how much fun they had together. This is another service of the Lutheran Service Society.

DR. DONALD R. HOUSER

THIEL COLLEGE alumni under the leadership of Alice Dorris, alumni president, are raising $10,000 to reduce the debt of the Langenheim Memorial Library. A plaque will be placed in the librarian's office, designating that room as a gift from the alumni.

DR. GUY SNAVELY, executive director of the Association of American Colleges, will deliver the commencement address at Thiel's 80th commencement, June 5. This year all the commencement festivities will occur on the same day. The baccalaureate service will be held in the morning in the recently dedicated Holy Trinity Church, Greenville. In the evening the alumni will have their annual banquet with Arthur T. Prasse, Thiel graduate, and newly appointed commissioner of correction in the State of Pennsylvania, as the speaker.

WOMEN OF Mt. Lebanon Church on Holy Thursday held a passover meal. They heard the Hebrew prayers, psalms, and chants which are still heard in every Jewish home on Passover Eve. Words of Jesus were spoken by various members.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Fifty Per cent of Members Came to Church in Lent

By ROBERT M. LAMPARTER

WILKES-BARRE—"Easter attendances every Sunday." That's what congregations in northeastern Pennsylvania experienced through Lent. Most pastors have been reporting "better than ever" attendances. In many parishes attendances were in excess of 50 per cent of the communing membership. Some report more than 60 per cent.

Wyoming Valley's Protestants have been publicizing their basic beliefs through weekly advertisements in most of the area daily and weekly newspapers. The series, "What Protestants Believe," sponsored by the Wyoming Valley Council of Churches, began Feb. 7 and has dealt with such subjects as God, Jesus Christ, the Holy Spirit, the Bible, man, salvation, Christian experience, Christian perfection, and the church. The series closes April 24.

WILKES-BARRE area Lutherans have employed advertising as an effective means of reaching people. ULC, Missouri, Augustana, and Slovak churches of the area published a joint announcement in the local press the Saturday before Christmas. The same type of announcement was published during Holy Week.

Sanctuary and nave of Christ Church, Hazleton, largest and most beautiful Lutheran church in northeastern Pennsylvania, have been redecorated at a cost of $10,000. The pipe organ was rebuilt. Built in the late twenties at a cost of $325,000, this is the first time the interior of the church has been refurbished. After worshiping in the auditorium of the parish house during the winter, Pastor Allen H. Roth and his congregation resumed services in the church April 4.

St. Paul's congregation, Wilkes-Barre, Carl J. Schindler pastor, also returned on April 4 to a redecorated sanctuary after worshiping in the Sunday school auditorium for several months. In addition to redecorating the church, a new ceiling was installed, plus new nave and chancel lighting.

HOME BECOMES A CHURCH

Large residence has been bought as chapel for congregation being organized in Starkville, Mississippi. Two churches of the Sturgis parish shared in purchasing property which will provide parsonage for Pastor Harold A. Wolff. Mississippi Synod and ULC Board of American Missions helped in financing the deal.

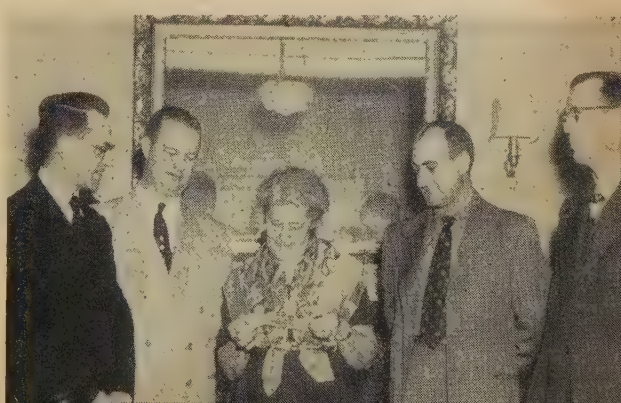
One hundred catechumens of the Hazleton area attended a confirmands' rally on April 6 at Emmanuel Church, Nuremberg, sponsored by the Mountaintop Pastoral Association. Pastor F. R. Edwards of Wilkes-Barre spoke on "Not Good if Detached." The Rev. L. E. Good was liturgist.

Members of St. John's Church, Honesdale, Albert Klepfer pastor, are looking forward to dedication of the congregation's

CONTINUED ON PAGE 46

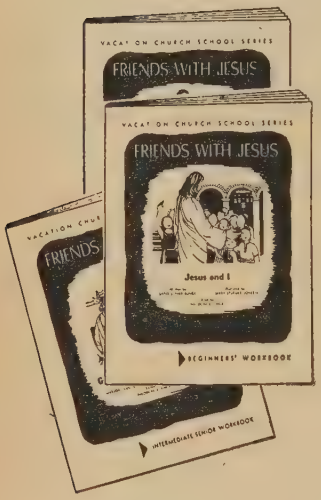
DOWN PAYMENT

Lutherans in Mississippi give Mrs. Bertha Daniel check in closing deal in Starkville



NEW 1954 LESSON COURSES

VACATION CHURCH SCHOOL



VCS TEXTS

The new series provides for six age groups—nursery, beginners, primary, juniors, intermediate-seniors, and young people-adults. All of the texts this year are based upon the theme FRIENDS WITH JESUS. The series is designed primarily for a ten-session school, but is easily adapted to a longer or shorter period. Teacher's guides are bound with a copy of the corresponding pupil's book. No teacher's guide is provided for the young people-adult group.

PUPIL'S BOOKS

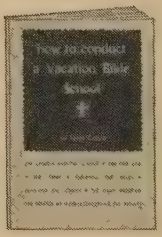
Nursery	20 cents, $2.20 per doz.
Beginners	20 cents, $2.20 per doz.
Primary	25 cents, $2.75 per doz.
Juniors	25 cents, $2.75 per doz.
Intermediate-Senior	30 cents, $3.30 per doz.
Young People-Adult	30 cents, $3.30 per doz.

Teacher's Guides 35 cents each

SAMPLE PACKET

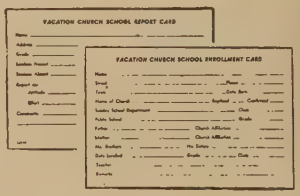
Send for sample packet, value $2.05, at a special price of only $1.60. Send also for booklet describing this series in detail.

NEW VACATION SCHOOL HANDBOOK



"How to Conduct a Vacation Bible School" is a new complete guidebook. Nine chapters outline the values and purposes, discuss the physical set-up, plan the organization and the daily program. An invaluable aid for those who are starting or revitalizing their Vacation Church School. (NSS2933) **95c**

VCS RECORD CARDS



The enrollment card contains information about home and church affiliations. Attendance, grades and personality rating are contained on the report card.

(LS164) Enrollment Card	$1.00 per 100
(LS166) Report Card	$1.00 per 100

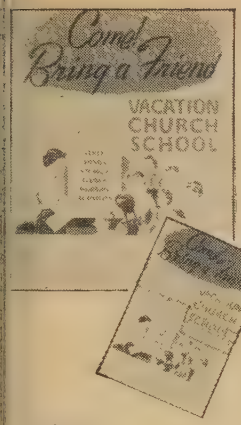
UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison St., Chicago 2, Ill. — 610 Smithfield St., Pittsburgh 22, Pa. — 1233 Hampton St., Columbia 1, S. C. — 17 W. Franklin St., Baltimore 1, Md. — 3103 W. Sixth St., Los Angeles 5, Calif.

17 Park Place, New York 7, N. Y. — 237 King Street W., Kitchener, Ontario, Canada — 219 W. Sixth St., Austin 1, Texas — 805 Locust St., Des Moines 9, Iowa

Here Are Your 1954 Vacation Church School Supplies



TWO-COLOR ANNOUNCEMENT POSTER

This attractive poster carries the compelling message COME! BRING A FRIEND, BIBLE STORIES, GAMES, WORSHIP, SONGS, ACTIVITIES. At the bottom is space for the name of school and ages. Lithographed on heavy white paper, 8½ x 11 inches. (NS9G) **10c**

INVITATION POSTCARD

Features the same illustration and carries the same message as the poster (NS9G). Space provided for personal message. Size 3⅜ x 5⅜ inches. (NS9H) **2c each, $1.25 per 100**

VCS SOUVENIR TAG

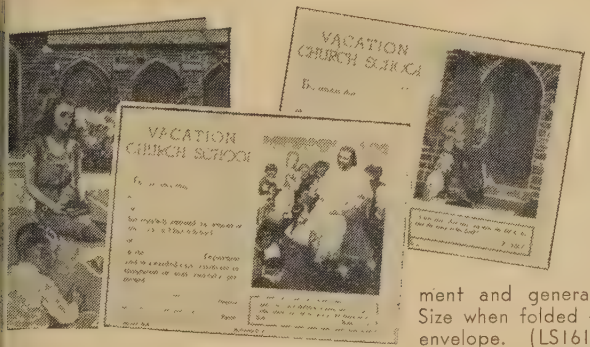
New four-color VCS tag of attractive design. Reverse of tag has Bible verse: "Show me Thy ways, O Lord; Teach me Thy paths." Complete with string. (NSG2165) **25c per doz., $1.50 per 100**

VCS BUTTON

An attractive award and souvenir for children attending Vacation Church School. Button is in four colors with high gloss finish. Pin attachment on the back. Bible verse: "Teach me Thy way, O Lord." (NS710) **30c per doz., $2.00 per 100**

VCS OFFERING ENVELOPE

Attractive 3 x 5 inch envelope in full-color. Appealing illustration of Christ and the children which will capture the imagination of those who attend VCS. (NS5417) **85c per 100, $2.00 per 250, $3.60 per 500, $6.00 per 1,000**



VCS CERTIFICATES

French-fold style with full-color picture on the cover. Inside space for name of student, school, address, date, names of department and general superintendents, and the pastor. Size when folded 4½ x 6 inches. Each with matching envelope. (LS161) **5c each**

Two-color certificates, printed on lightweight card stock, recognize attendance and accomplishment. Room for signatures of director and pastor. Size 5¼ x 7 inches.

For Beginners; Children Gathered Around Jesus (LS25)
For Juniors and Intermediates; Young People Entering the Church (LS26) **30c per dozen**

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison St., Chicago 2, Ill. | 610 Smithfield St., Pittsburgh 22, Pa. | 1233 Hampton St., Columbia 1, S. C. | 17 W. Franklin St., Baltimore 1, Md. | 3103 W. Sixth St., Los Angeles 5, Calif.
17 Park Place, New York 7, N. Y. | 237 King Street W., Kitchener, Ontario, Canada | 219 W. Sixth St., Austin 1, Texas | 805 Locust St., Des Moines 9, Iowa

PENNSYLVANIA . . .
new $70,000 parish house early in May. The new structure will provide space for primary and beginners' department of the Sunday school, a church parlor, and kitchen.

SCHEDULED TO SPEAK at the annual retreat of Brotherhoods of the Wilkes-Barre and Pottsville conferences is Everett Mitchell, outstanding ULC layman of Chicago. The retreat will be held June 26 and 27 at Camp Rotawanis near Hazleton. Mr. Mitchell is scheduled to speak at the closing session Sunday afternoon. The committee headed by Peter Yurick of Trinity Church, Lansford, is hoping for an attendance considerably in excess of the 258 men who attended last year.

ARGUMENT ABOUT ATTENDANCE

Exasperated over what he termed the "lethargy" of Germantown (Philadelphia) citizens towards their churches, an Episcopal rector pointed an accusing finger from the pages of the neighborhood weekly paper.

In a letter to the editor of the Germantown *Courier*, Dr. W. Hamilton Aulenbach, rector of Christ Church and St. Michael's, charged that the community suffers from "spiritual blight," with "the majority of Germantown churches one-third to one-half empty on Sunday."

The following week, the *Courier* announced in an editorial that "we'll be glad to urge people to attend church if you believe full attendance is a mark of true religiosity." The editor added his own opinion—that "religion can't be sold, either through newspaper columns or pulpits." In the same issue of the paper appeared an advertisement of Dr. Aulenbach's church, challenging citizens to "Drive the Church Blight out of Germantown!"

The last word came from Dr. Edward T. Horn, III, pastor of Trinity Lutheran Church, Germantown. Said Dr. Horn, in his church bulletin: "We don't know where the good Dr. Aulenbach got his information, but he hasn't been around Trinity Church for as long as anyone can remember. Our average attendance has exceeded the seating capacity for the church on three Sundays out of four for two years."

Trinity's average Sunday attendance during March (at church services only) was 792, Dr. Horn reported.

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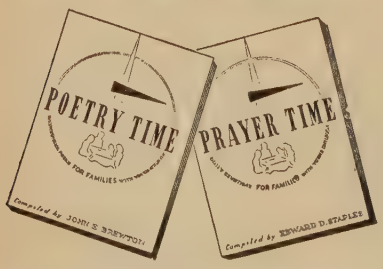

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Harner 35 Years at St. Paul's

By OLIVER F. WEAVER

DENVER—"Roots grow deep in 35 years," meditated Dr. Elmer W. Harner, pastor of St. Paul's Church, Denver, when his congregation surprised him with a 35th anniversary party. He was thinking of the many baptisms, confirmations, weddings, funerals, in his church family during those years, and of how deep the ties of friendship grow—also of the efforts, courage and faith of his congregation in moving to a new location and building the beautiful new St. Paul's, dedicated in 1926. Membership is now over 1,200.

HOLY CROSS CHURCH, Wheatridge, Colo., is concluding a successful campaign for $30,000 for a chapel and Sunday school facilities. Pastor Charles L. Strubel reports construction will soon start on the first unit. New members by Easter number over 35.

ST. PAUL'S CHURCH, Albuquerque, N. M., held a preaching mission with the Rev. John Simmons, of North Hollywood, Calif., as guest preacher. The Rev. Leeland C. Soker is pastor.

DR. ARTHUR M. KNUDSEN, of the Board of American Missions, and Synod President John Futchs were in Albuquerque April 11 for the official organization of the new St. Luke's mission. Pastor Donald C. Simonton is mission developer.

REPRESENTING the ULC at the convention of Rocky Mountain Synod in Boulder, Colo., May 11-13, will be President of Central Pennsylvania Synod Dwight F. Putman.

SYNOD PRESIDENT FUTCHS installed Raymond M. Bartels as pastor of Zion Church, Trinidad, Colo., March 21.

PASTOR L. C. BURNS and family left Messiah Church, Denver, for their new home at Grace Church, Phoenix, Ariz., after a farewell party and reception at which tributes and gifts expressed deep appreciation of his leadership. Not a service was lost at Messiah Church, as Dr. Alvin E. Bell, who had been serving as interim pastor at Grace Church, Phoenix, was called immediately as interim pastor. Capable laymen help as liturgists.

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—*Saturday Review*

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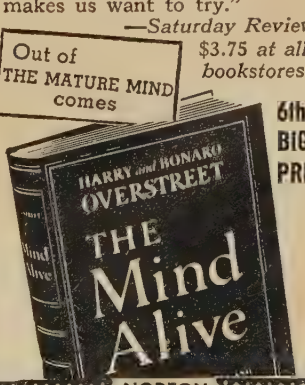

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ROCKY MOUNTAIN . . .

SYNOD PRESIDENT FUTCHS will be the commencement speaker at Central Seminary, Fremont, Nebr., in Salem Church, May 6 . . . A prominent Denver layman is to give the commencement address at Midland College this year. He is Herman Feucht, member of Emmaus Church (Missouri Synod), president of the local chapter of American Red Cross, founder of Lutheran Men of Denver, long a leader in church and civic affairs.

Another prominent Denver Lutheran, Walter Koch, member of St. John's Church, was recently elected president of the Denver Chamber of Commerce. He is president of Mountain States Telephone and Telegraph Company.

NOTHING GRAVE ABOUT THIS

After two days in a cemetery, Pop Stauffer, a retired blacksmith at Gettysburg, Pennsylvania, said, "I haven't enjoyed myself so much in a long time."

Behind the Gettysburg man's peculiar statement is the story of how—for the second year—men pledged by the fraternities at Gettysburg College turned the traditional "Hell week" into "Help week." On many campuses, men pledged by fraternities spend one week performing menial jobs and suffering various indignities. Last year the Gettysburg interfraternity council turned the period into a campus clean-up campaign. This year the project of cleaning up the 206-year-old Pine Bank burying ground, south of town, was undertaken at the suggestion of the Gettysburg Historical Society.

About 70 pledges turned out with shovels, scythes, and axes to cut down undergrowth which almost obscured century-old gravestones. Others patched and repaired broken tablets.

After two days of work, the cemetery was restored to good condition. Markers indicating the resting places of members of many of Adams County's famed families once again stood in proper places. And Pop Stauffer, long-time local resident and treasurer of the historical society, made his grateful remark.

—Synod Convention Calendar—

MAY

3- 6—KANSAS. St. John's Church, Salina
3- 6—SOUTH CAROLINA. Mt. Tabor Church, West Columbia
4- 6—MISSISSIPPI. Grace Church, Laurel
4- 6—NORTH CAROLINA. First, Greensboro
6- 9—NOVA SCOTIA. St. Matthew's Church, Rose Bay
0-12—FLORIDA. Resurrection Church, Daytona Beach
0-12—INDIANA. Trinity Church, Valparaiso
0-12—MICHIGAN. Trinity Church, Hillsdale
0-12—NEBRASKA. First, North Platte
1-13—ROCKY MOUNTAIN. Trinity Church, Boulder, Colorado
6-18—WEST VIRGINIA. Jackson's Mills
7-20—IOWA. St. Paul's Church, Davenport
7-20—ILLINOIS. Wicker Park, Chicago
7-20—OHIO. First English, Columbus
7-20—PACIFIC. University, Seattle, Wash.
7-20—PENNSYLVANIA MINISTERIUM, Buck Hill Falls
8-20—NORTHWEST. Holy Trinity Church, Minneapolis
8-20—WARTBURG. United, Berwyn, Ill.

CHANGES OF PASTORATE

ILLINOIS

CHARLES, CARROLL L. From Salem Church, Jonesboro. To St. Louis, Mo., synodical mission pastor.

MINISTERIUM OF PENNSYLVANIA

HAYES, JAMES. From Philadelphia Seminary (student). To Army chaplaincy. 6628 Blakemore St., Philadelphia.

HAYS, CLIFFORD E. From St. John's Church, Overbrook, Philadelphia. Retirement.

HOFFMAN, PAUL. From Philadelphia Seminary (student). To St. Andrew's Church, Perkasie, supply pastor. 312 E. Walnut St.

NUCHO, FUAD N. To Trinity Church, Yeadon. 1023 Serrill Ave.

OHIO

FABIAN, ARTHUR H. To Westwood Church, Dayton, assistant pastor.

HARTER, NATHAN F. R. From Trinity Church, Ashland. To graduate study.

MILLER, ROBERT H. To Friedens Church, Bloomer.

PITTSBURGH

BELLINGHAM, JOHN C. From Philadelphia Seminary (student). To Apostles' Church, Hamil Rd. area, Penn Township, East Pittsburgh. 401 Jefferson Rd., Pittsburgh.

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IN CONCLUSION . . . . . .

NOW THAT WE HAVE a hydrogen bomb, what's next? And since the Russians also have the bomb, what's next on their armament program?

It's never possible to rest on one's accomplishments in an armament race. Even pausing briefly to wrestle with one's conscience is subject to criticism. Some political leaders have recently voiced stormy threats against unnamed individuals who allowed a brief lag in the development of the hydrogen bomb while they thought—and possibly prayed—about the creation of so awful a means of destruction.

Possession of the hydrogen bomb by both the U.S. and Russia has been called an assurance of "peace" since neither side would dare to start a war knowing the "massive retaliation" that could be visited upon it. Such complacency does not measure up to the facts. It is too simple to suppose that the developers of armament have stopped with an H-bomb.

Surely scientists on both sides of the Iron Curtain are already working feverishly on new weapons. Perhaps it's to be a cobalt bomb, or some Buck Rogers-like death ray gun. Sooner or later we'll find out—that is, if we're still around!

ALL OF US may as well learn to live in an H-bomb age and to hope that some good—such as cheap heat or energy or the conquest of cancer—may come out of these scientific advances. There's no possibility that either side will junk its atomic stockpiles and destroy its secret formulas. That kind of disarmament has never before occurred and no indication exists in today's world that it would be possible now.

The next step will be for one side or the other to gain a temporary "advantage" through a new method of attack or defense. Whatever it is, it's sure to eat into the economic structure of the nation. It's also certain to increase among people the atmosphere of fear which already tends toward a sort of fatalistic hopelessness.

But perhaps the H-bomb is worse only in degree than other inventions which were once considered catastrophic—gunpowder, shrapnel, poison gas, or that now-outmoded weapon, the atomic bomb! By God's grace men were not permitted to destroy themselves through these, although it must be admitted that they tried.

IF CHRISTIANS would only realize it, they have in their possession the only formula for a weapon that's able to overcome the H-bomb or any of its successors. It lies in a few words that echo through the centuries—words that include "love your enemies" . . . "do good to them that hate you" . . . "my peace I give unto you."

These words and the Cross-crowned life that brought them into the world have more power than any thermonuclear device. We ought to keep them in our hearts and shout them out whenever the opportunity comes—and most of all, we ought to show how earnestly we are trying to live in accordance with them.

Scientific discoveries that threaten the world with destruction may be God's way of testing the devotion of his people. If they resign themselves to despair, they've failed. But if they renew their efforts to apply divine principles to the solution of human problems, they have it within their grasp to conquer the forces of evil.

—ALBERT P. STAUDERMAN

unwilling journey

by Helmut Gollwitzer

Helmut Gollwitzer was captured as a German soldier at the end of World War II and forced to spend five long years in Russian labor camps. Dr. Gollwitzer approached Communism with an open mind. Politically a left-wing socialist, he hoped to find in Communism an alternative to the system that had brought along his country's ruin; and yet as a German Lutheran pastor he could not help seeing the inevitability of the conflict between the Church and Communism.

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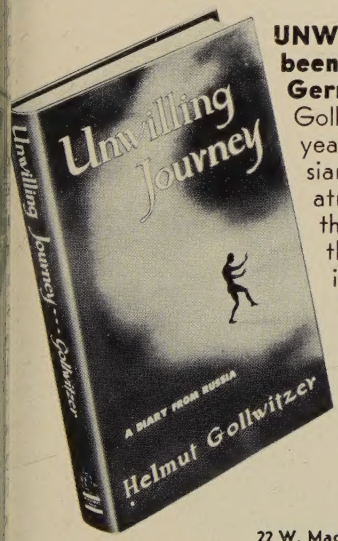

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